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THE
GRAVES--DITZLER:
OR,
GREAT CARROLLTON DEBATE.

THE LORD'S SUPPER,

BY

J. R. GRAVES, LL. D., and JACOB DITZLER, D. D.

Stereotyped by Southern Baptist Publication Society.

VOL. III.

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PUBLISHER'S INTRODUCTION.

The Lord's Supper, as all will agree, is the memorial of Heaven's great offering for sin. Man had come down out of Paradise. He had lost the divine fellowship and favor. His heart was sinful and ruined. He was lost. He was just ready to fall into hell. And there was no help for him. But in this extremity Jesus saw and pitied him; and in order to save him from eternal death, he went to the cross and died in his place. And now that man is saved, there is need, as seems evident from the divine arrangement, of some physical symbol, which points to the Savior's death. This is found in the Supper. "This do in remembrance of me," was the solemn language of Jesus Christ himself.

But there are many nice, and judging from the endless agitation of this matter, there are many really difficult questions to be settled. May the bread and wine be given to the unconverted? Is the Supper a means of grace? Is it committed to churches, and so limited to their boundaries?

It is useless to say that there is a difference of opinion among Christians on nearly all these questions. But the great difficulty in this age is as to intercommunion.

It is thought that separate churches ought to be organized, all with distinctive and dissimilar governmental regulations, and with doctrines unlike and even antagonistic. But when we come to the administration of this holy ordinance, it is urged that members of each Christian organization ought to step across the dividing line and join in one body to celebrate the Savior's death. This is one view. As opposed to this, Baptists hold and teach that the Supper should be confined to each local church, and administered to those persons only who are subject to her ecclesiastical control.

We are led to hope that the discussion in the little volume here presented will throw some light on these vexed questions. They ought to be settled. The views of each on this question of intercommunion should be well defined and clear. If by blotting out the lines which divide us in this one particular, we can better serve the Lord, or serve him at all, then let

us do it. Let all our Baptist people go over to open communion, if but one command can be found. But if we cannot serve God in this way, then let things remain as they have in the past. And as our Methodist brethren understand the reasons for our faith and practice, let them cease to charge us with a want of charity.

We shall therefore pray that this little work may do good. God can use it so as to make it a great power. To His hands we commit it.

W. D. MAYFIELD.

MEMPHIS, May 10th, 1876.

THE
GREAT CARROLLTON DEBATE.

THIRD PROPOSITION.

CHRISTIAN BAPTISM IS PREREQUISITE TO THE LORD'S SUPPER.

DR. GRAVES Affirms.
DR. DITZLER Denies.

[DR. GRAVES' OPENING SPEECH.]

MR. PRESIDENT:—I am peculiarly circumstanced this morning. I stand here to defend the Discipline, the Satute-Book of the M. E. Denomination against one of its own authorized ministers and Episcopally endorsed champions!

In the discussion of a previous question, you were made astonished when I forced him to publicly take issue with the Ritual of his Society, but he treated that as a light matter—being but the shell and shuck of Christianity, which the church could change, and that the meat and matter of it were contained in the Articles of Religion, which were inviolable and unchangeable. But, lo! and behold, in denying this question, he is at direct issue, as he was on infant innocency and purity, with the very articles of his faith, which he has solemnly sworn to his overseers, before his God, to defend!

1. He is engaged to deny that the Supper is in the Church of Christ. Do you not? Now, the articles of his Discipline positively say that both Baptism and the Supper are sacraments *in* the church, as we shall presently see, and against its teachings he will be compelled to “inveigh” to support this denial.

He is against the teachings of all the theological writers, Wesley, Clark, Watson, Hibbard, etc., endorsed by his church as standard, known to me, as he had the boldness to put himself against all the standard lexicographers, scholars, historians and critics upon the two former questions. He is truly a bold man. He is made of the metal that champion controversialists need be made of, I mean those who make controversy a business, a profession, as Eld. Ditzler does.

But I am fortunate in standing here this day, for the first time during this debate, to defend the common faith, on this point, of every denomination represented, or unrepresented, in this house, Disciples, Presbyterians, of all sorts, Episcopalians, high and low, Methodists, North and South, Baptists—and thank God, the teachings of the Sacred Word. It is at least gratifying to know that it is possible for us all to agree on any one thing, and may the time soon come when we can agree on all that Christ has taught as well, and so be one body, having but one Divine Head—and I believe the prayer of Christ will yet be answered; all true Christians will one day be one—mere partizans, never.

It is not with the Methodist Church, as she makes herself known through her Articles and Books published by the General Conference, that I am antagonizing, but with an individual member, Eld. Ditzler, who, in this, represents not the faith, but the permitted *loose*, and pernicious *practice* of his Church.

If ever there was one settled question in christendom touching Church Order, it certainly is this, but this age leaves nothing quiet. The whole world is as a vast caldron boiling and seething with the agitation of questions of all sorts, and there is nothing so established that it is not broken up and thrown in. My first premise in proof of my proposition is—

I. THE LORD'S SUPPER IS A RELIGIOUS RITE INSTITUTED FOR,
AND GIVEN TO HIS CHURCH BY CHRIST, TO BE RESTRICTED TO
THE LIMITS OF ITS DISCIPLINE.

Now the rites of an institution belong to the institution because they are *in it*; because so under the control of the organized members, that they cannot be administered without their consent. There is, therefore, this strict distinction to be

observed, between a *rite* and ordinance. A rite is an institute or ceremony of an organized body, committed to it, or instituted by it, to be administered only by its authority and under its direction, and to whom it judges fit to receive it.

An *ordinance*, more strictly, is any act appointed to be done or observed, that may be done by any number and in a social manner, but is not a ceremony of the Church, *e. g.* prayer, singing, etc. Christ designated no particular persons, or legally qualified officers to perform them as he did the *rites* of Baptism and the Supper.

SCRIPTURAL PROOFS.

That Christ appointed The Supper to be observed in His Churches, we learn from the fact that He first instituted it in His Church and administered it to the members of His Church gathered together in one place.

I recognize that body of disciples, though only eleven in number, gathered in the upper chamber, as the church of Christ. It is not a multitude that makes a church. Christ had fore-designated how few would be recognized by Him—"two or three are gathered in his name," under his authority, he would be present with them as their Head, *e. g.*, our missionaries to foreign fields are sent forth, two or more with their families, and on reaching their stations they organize themselves into a church, by covenanting to take the New Testament as their constitution, and Christ as their Head. Two males and two females generally compose our first mission churches. These disciples were gathered under his authority, to obey his laws, and he himself was with them. They were a body "of faithful men, to whom the pure word was preached, and by whom the ordinances were duly administered, according to Christ's appointment in all things." How far soever we may fail to administer them, there is not one of us that doubts they administered them just as Christ commanded, and how far soever our most renowned churches may fail in purity of membership, this was without doubt, the purest body of Christians that ever met on this fallen earth. They possessed all the characteristics of a true Christian Church.

1. *They were all true believers in Christ.* Jesus said to

them (probably just before the Supper), "Now ye are clean through the word which I have spoken unto you." They had received or welcomed the Word of God into their hearts.

2. *They had been baptized.* It is not necessary that we should have the history of their baptism in order to prove the fact.

(a). They were acknowledged by Christ as his *disciples* and brethren. He never, throughout his public ministry, acknowledged any as his disciples and brethren who had not acknowledged him in baptism. (b). Jesus sent His disciples to preach and baptize. If they had not been baptized, they would have been chargeable with an inconsistency which is sharply reprehended by the pen of inspiration, (Romans ii, 21). (c). He asked them if they were able to *be baptized into* the baptism into which he was baptized. This figurative allusion implies that they had already received, like Him, a baptism in water. (d). Jesus Himself received baptism, and He taught that "a disciple is not above his master;" (e). most unquestionably that the disciples of Jesus accepted the baptism of John; otherwise they, like the Scribes and Pharisees, rejected the counsel of God against themselves. (f). Paul and all who were converted to the Christian faith accepted this initiatory rite.

3. *They were church members.* Here again it is not necessary to have a history of the fact in order to prove the fact. I will give a definition of a church in the light of the New Testament. Is it a company of baptized believers united together under the headship of Christ for mutual edification in Him, and for the purpose of securing the establishment of the kingdom of God on earth?

You can give no true definition of an evangelical church which will not include the twelve whom Jesus chose and "ordained," or organized. The Head and members were there. They were controlled by specific authority—government. They had specific rites. There was the pillar and ground of the truth. Thence sounded out the Word of God into all the world.

4. The twelve received abundant instruction from our Lord before the Supper was instituted. Besides the public dis-

courses to which they listened, Jesus expounded all things to His disciples in private. The Christian institution of Teaching was set up by Jesus Himself. The twelve were wont to wait on his ministry.

5. The Fellowship, or a common fund for common use, was established before the crucifixion of Jesus. Judas had the keeping of it, and took therefrom, by stealth, what was put therein, but its use is clearly explained. Therefrom was bought what was needed in common, and distributions were wont to be made to the poor. Hence we see that those who received the Supper at first from the Lord, and those to whom they delivered it, were (1), *Believers*; (2), who had been *baptized*; and (3), banded organically together into a *church*; and (4), who attended on systematic *teaching*; and (5), maintained a common *fellowship*; (6) administered the appointed ordinances.

The Articles of Religion of the Methodist Episcopal Society acknowledge this little body to be a church of Christ—not a hypocrite nor an unregenerate person in it.

2. Christ had previously recognized the company of baptized disciples, who received Him as their Lord and Master, as His church. Matt. xviii. When he gave the law for disciplining an offending brother, He had declared that they were the body He was establishing as his *church*, against which the gates of hell should never prevail. He here gives them a name that they must have understood, and one by which they ever after designated themselves. We are not wont to name a thing before it exists!

3. The Holy Spirit, by the mouth of David and Paul, declares this body a church, Heb. ii. 12: "Saying, I will declare thy name unto my brethren, in the midst of the *church* will I sing praise unto thee." If He ever before sang with them, it is not recorded, but it is, at the close of the supper, for "they sang a hymn and went out.

4. Christ then by the mouth of David called this company a church.

2. The Lord Jesus commanded it to be observed in His church when He commissioned His apostles, by placing it after baptism.

3. The apostles understood this and so instructed the churches, as we learn from their invariable practice. I quote from Dr. Hibbard, a standard Methodist Text Book :

"It will be more satisfactory to inquire, *How the apostles understood the commission with respect to the relative order of the Christian institute. The argument from apostolic precedent is undeniably important. They were commissioned to teach the converted nations 'to observe all things whatsoever Christ had commanded. This was the extent, and this the limit of their authority. . . . What, then, did the apostles teach and practice with respect to the time and relative order of baptism? On the day of Pentecost, when the people inquired of the apostles: 'Men and brethren, what shall we do?' Peter answered, Repeat and be baptized every one of you in the name of Jesus Christ,' etc. (Acts ii. 38.) Luke sums up the glorious results of that memorable day thus: 'Then they that gladly received His word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' (Acts vii. 41, 42.) This was the first occasion in which the Apostles had been called upon to exercise their high commission. And here, indeed, we are called upon to notice particularly the order in which they enforced the divine precepts. Upon their anxious hearers they enjoined, first, repentance, then baptism; then the duty of church membership; and then 'breaking of bread,' or the Lord's Supper. Comparing the order here observed with the order of the words of the commission, we are struck with admiration at the prompt fidelity of the Apostles." (Hibbard on Baptism, part 2, pp. 176-179.)*

And after quoting Acts viii : 12; ix : 18; x : 47, 48; xiii : 36-38; xvi : 14, 15-33; and xviii : 8, on pages 179 and 180, "to illustrate the uniform practice of the Apostles," Dr. Hibbard adds: "The above quotations need no comment to make them plainer in their teaching respecting the relative order of baptism. They bear unequivocal testimony to the point that baptism was commanded and observed as the first act of religious duty after conversion. This was apostolic practice. * * It will not be doubted that what the Apostles enjoined upon their converts, is equally binding upon the disciples of Jesus in all ages. * *. Is not baptism binding upon us as the next duty after conversion, as much as it was upon Cornelius or the converts on the day of Pentecost?" Hib. as above.

That the Lord's Supper is a church ordinance or rite, all denominations known to me teach.

The Methodist Discipline, Art. xiii., declares :

The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

Baptism and the Lord's Supper which Methodists call sacraments are *in the church*, according to this Article.

Dr. Hibbard of the Genessee Conference in his work on Baptism, published by Conference, and one of the text books young ministers are required to study—says :

“The eucharist, from its very nature, is a *church ordinance*, and as such, can be properly participated in by *church members only*. As a church ordinance, it never can be carried out of the church. This is so evident that no words can make it more plain, or add to it force.” (*Hibbard on Baptism*, part 2. p. 185.)

The Presbyterian church so teaches.

II. “The visible Church, which is also catholic or universal under the gospel (not confined to one nation as before under the law), consists of all those throughout the world, that profess the true religion, together with their children ; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.”

Under chapter XXIX we read : “The Lord's Supper to be observed in his church unto the end of the world, and to be a bond and pledge of their communion with him and with each other, as members of his mystical body.”

I now lay down my second premise :

II. NO ONE IS ENTITLED TO MEMBERSHIP AND ITS PRIVILEGES IN A CHURCH OF CHRIST, UNLESS BAPTIZED.

This being true, and all denominations agree again in this, it follows irresistably that Baptism is the only rite by which believers are initiated into a Church.

The Discipline for 1850 says : page 24, section 2nd :

“None should be received until they are recommended by a leader with whom they have met at least six months on *trial and been baptized*.”

Have you changed this law in both respects ? For the last edition of that law of Methodism says :

“The minister shall cause the candidates to be placed conveniently before the congregation, and after baptizing any who may not have been previously baptized, he shall say,” etc.

I said that I was defending the Discipline against Eld. Ditzler. What will he say to this ? Will he go back on this law ? Will he inveigh against his own Discipline ? Mark what he will say to this ?

I offer a few direct Scripture proofs :

John iii. 5 : “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

His visible Kingdom must have been in existence—from the days of John for none could *enter* it without baptism.

Acts ii. 41: "Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls."

Baptism is the act by which they were added.

I Cor. xii. 13: "For in one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit."

The following distinguished Pedobaptist writers confirm my proposition that it was water baptism referred to here, which united those baptized to the church of Christ.

DR. JOHN SCOTT.—"We are said to be baptized into the body or church of Christ, I Cor. xii. 13, because baptism, which is our admission into the Christian covenant, is only in other words our admission into the Christian church, which is nothing but the body of Christian people joined and confederated by the New Covenant."—*Chris. Life*, p. ii, ch. vii, § 9.

BP. BURNET teaches that one end and purpose of baptism, according to the teaching of St. Paul "is, that *we are all baptized into one body, we are made members one of another*; we are admitted to the society of Christians, and to all the rites and privileges of that body, which is the church."—Is not the church of Christ the household of faith, at least professedly? I admit that "we cannot see into the sincerity of men's hearts: outward professions and regular actions are all that fall under men's observation and judgment."—On the xxxix Art., pp. 407, 408.

DR. WATTS.—"When a person is baptized, he is said to be received into the Christian church, for hereby he becomes a member of the catholic church visible on earth."—(*On Chris. Commu.*, in *Works*, vol. iii, p. 236).—In the same page Dr. W. has taught that Christ, our "common Lord and Sovereign, has appointed the general rule of admitting members into His churches, viz: that 'all such shall be admitted who make a credible profession of Christianity.'"

J. TRAPP.—"*Are we all baptized?* The apostles received all into the church that believed and were baptized, without particular probation for some days, weeks, months or years."—*Com.* on I Cor. xii, 13.

H. LINTON.—"By the operation of one and the same Spirit have we all been incorporated into one body at our baptism."—*Para.* on I Cor. xii, 13.

DR. JOHN DICK (Presbyterian), speaking of "The two sacraments of the Christian Church," remarks: "I begin with baptism, by which we are initiated into the fellowship of the Church, and which, in the order of dispensation, precedes the Lord's Supper," etc.—[Dick's Theology, Lect. 88.]

DR. GRIFFIN (Presbyterian), in his able *Letter Against Close Communion*, observes: "I agree with the advocates for close communion in two points: 1. That baptism is the *initiating ordinance which introduces us into the visible church*. Of course, where there is no baptism there are no visible churches; 2. That we ought not to commune with those who are *not baptized*, and of course, are *not church members*, even if we regard them as CHRISTIANS." (See Fuller on Com., p. 270.)

"I admit," says Dr. N. L. RICE, "That we cannot get into the visible Church

without baptism; but I will not agree that we can not be pardoned before baptism." (See Campbell and Rice Debate, p. 488.)

DR. HIBBARD.—"Baptism, from its very nature, stands at the opening of the visible career. It is a badge of the Christian profession—the seal of the Gospel covenant,* *the ordinance of admission into the visible Church of Christ.* Previously to baptism, the individual has no rights in the visible Church. * * * * No society of Christians would receive an *unbaptized* person into their community, and tender to him the privileges of their body. So far as proper church rights and privileges are concerned, he is regarded in the same light as any unconverted man. The converts on the day of Pentecost were first *baptized* and thus *added to the church.* *The concurrent voice of the Christian world excludes an unbaptized person from fellowship in the visible Church of God.* (Hibbard on Baptism, part 2, pp. 184, 185.)

My conclusion is, therefore, no one can Scripturally receive The Lord's Supper unless he has received Christian Baptism, since The Supper is one of the privileges of the Church into which no one can enter without baptism.

I will present my first argument in the form of a simple logical syllogism, viz.

1. The Lord's Supper is a rite in the Church of Christ, and can only be enjoyed by the members of it.

Can one outside of, not a member of a Masonic Lodge, receive a degree of Masonry—must it not be conferred by the Lodge, and in an organized Lodge?

2. No one can enter the church, or become a member without Christian baptism.

3. *Ergo*, Christian baptism is a prerequisite to the Lord's Supper—Q. E. D.

A second argument is not needed to establish the proposition, but I offer this:

III. BAPTISM IS PREREQUISITE TO THE LORD'S SUPPER, BECAUSE THE DIVINE LAWGIVER PLACED IT IN THIS ORDER, AND HIS APOSTLES INVARIABLY OBSERVED IT IN THIS ORDER, WHICH IS EQUAL TO FUNDAMENTAL LAW.

1. Baptism preceded the institution of the Supper over three years and six months nearly.

2. The Savior invited only those who had been baptized to partake of it.

3. In his commission he placed baptism first, and com-

*NOTE.—I would not be understood as endorsing this statement, it is the very essence of Ritualism.

manded it to be observed in this order—can it be denied that the *order* of the commission is *Law*? My opponent must and will do so. I ask in turn. Is there, respecting the order of the ordinances, *any law*? Has Christ given a law for the constitution of His church and the administration of its services, or left it to float upon every shifting tide of opinion? If a preacher should first organize a church, then baptize its members, and then proceed to disciple them, is his course as lawful, or no more *unlawful*, than one directly the reverse? If unlawful, I ask **WHY**? How can it be unlawful and not contrary to the law? If Christ has given a law, what is the law? Is it not contained in the commission? If not, **WHERE**? If in the commission, does it not establish the necessary priority of baptism to church membership? If not, I ask does it establish the priority of faith to baptism? and, if it does, **How**? In any other manner than the *order* in which these duties are prescribed? If not, the order of the commission is a part of its *law*, and this law establishes the priority of baptism to church membership, not less than of faith to baptism. It must be granted, because true, that the *order* in which positive laws are given is as important and as inviolable as the law itself. It may not be violated with impunity. It is openly and palpably violating the law itself and confounds and nullifies its intent. The Divine Lawgiver had a wise design in the arrangement of that order of His laws. To invert them is to *pervert and subvert them*. He did not say go and baptize the sinner, then teach and then disciple, but, *per contra*. He also commanded his Apostles to baptize into the name of the Father, and of the Son, and of the Holy Spirit. He had weighty reasons which the thoughtful mind can see for this order. He wished to teach the great fact that officially in contracting and carrying into effect the Covenant of Redemption, the Father is superior to the Son, and the Son to the Holy Spirit. Would not my opponent or any other minister violate this command and justly offend Christ and receive his condemnation who would presume to invert the *order* and baptize into the name of the Holy Spirit, and of the Son, and of the Father? Let this congregation answer this?

To teach the baptized disciples to observe the Lord's Supper is undeniably one of the "all things" which Christ had commanded his Apostles to teach. The grand design of this sacred Supper was that the disciples might be able to discern his body in its celebration. Now to invert the order by which this end is secured is to pervert the Supper and sin a daring sin against Christ, and bring condemnation upon those who observe it! Is this a small matter? Let ministers think of this, lest they bring the condemnation upon their own souls.

Elder Ditzler would have it read: "Go give the Supper to all sinners and idolaters, etc., then teach and disciple them if you can, and then baptize them if they will permit you." He might as well baptize in the name of his father Wesley, R. Watson and Adam Clarke.

4. The apostles understood the inviolability of this order, and they invariably observed it. Read Acts ii, 41-43, and refer to the reasoning of Dr. Hibbard, which I have just read.

There is not an instance in the Sacred Record of the Supper being given to an unbaptized person, or where it was observed save by a church that came together to observe it. The claim that a minister has the right to administer it to whom he pleases and where he pleases, is a most presumptuous one. It is one of the vile beasts that came out of Rome, and should have been left in her to be burned up with her. The ordinances belong to the church and not to the ministry. It is an iniquitous assumption of power for ministers to dare to administer her ordinances and privileges to others than her members—to foreigners. It is taking the children's bread and giving it to dogs. The Law of the Discipline, which has already been cited, clearly recognizes the priority of baptism and commands it as a condition to church membership and church privileges.

My next argument is:

IV. BAPTISM IS ESSENTIALLY PREREQUISITE TO THE PROPER OBSERVANCE OF THE LORD'S SUPPER, IN ORDER TO PRESERVE THE GRAND UNDERLYING IDEA WHICH IT SYMBOLIZES, *i. e.*, THAT SPIRITUAL BIRTH MUST PRECEDE SPIRITUAL FOOD.

Our Divine Redeemer and Head, left not with His church mere

empty forms and unmeaning ceremonials. He intended them for the instruction of His ignorant children. He therefore gave them forms that symbolize the deepest, grandest, and most fundamental truths and doctrines of His Kingdom.

A temporal immersion is pregnant with great truths, on which rests our hope of salvation, so is the supper. But the one I wish to develop here is the underlying truth that there must be spiritual life before spiritual sustentation can be offered—birth before food.

A child must be born into the world before you can give it food to sustain its independent life into which by its birth it has come. The order here is a necessity. It cannot be reversed. It (the child), dies as to its previous mode of life by its severance in birth from its previous means of sustenance, and comes into a separate existence, and then it demands a separate means of perpetuating the life or state into which it has been born. The chick must burst and leave its shell before you can feed it. The kernel of grain must germinate and send forth its roots into the earth before its life-principle can receive sustentation therefrom. So a sinner must be born of the Spirit of God, must come into a new life and relation to God, before he can receive spiritual nourishment suited to his new relation and life. You cannot feed a spiritually dead soul with spiritual food. It must first be born to such a life of the Spirit, and then, and not till then, is it in a state to receive spiritual nourishment. Here is a great law whose order is, in the very nature of the case, irreversible.

Now this law appears in the symbolical language of the ordinances. The first, baptism, symbolizes the death of the sinner to sin, and his resurrection to newness of life through faith in the death and resurrection of Christ. The other, the Supper, symbolizes the fact that this spiritual life into which it has been born, derives its daily sustentation by partaking in faith of the merits of Christ's suffering and death. In the first, we say in symbol that we have died to sin, and risen to a new life in and through Christ. In the second, we say in symbol that this new life is to be fed only through the maintenance of a vital union by faith with Christ, drawing all its spiritual succor and growth from Him.

The first declares to the world that we have come into new spiritual existence. The second declares to the world, the manner in which this new life is sustained. So the *order* of the symbols is as marked and distinct and irreversible as the facts which they symbolize. They perfectly fit the underlying law. Now, as a child must be born before it can be fed, and as the sinner must be born of the Spirit before he can partake of spiritual food; so he must be born of water to symbolize his spiritual birth before he can partake of Christ's broken body and shed blood to symbolize the means by which that life into which it has been born, is sustained. How unnatural and incongruous to reverse this order, and symbolize the means of supporting a life, before you symbolize the beginning of that life! The underlying order of the law, first a new state of life, and then the means of perpetuating it, should regulate the order in which we symbolize the two facts.

This receives further confirmation by the fact that a spiritual birth is a change of our moral relations to God, from enmity to love and oneness, which constitutes a new state, one act of baptism symbolizes this change, and its repetition is uncalled for, and indeed cannot with any propriety be repeated; while on the other hand as the sustenance of that life is a constant necessity, so its symbol is appointed to be observed till Christ's second coming in and by the church with suitable frequency, as a reminder of our drawing constantly our spiritual nourishment from Him. As a fact, spiritual succor must follow spiritual birth, so its symbol should follow the symbol of that birth. How then can I act the unnatural part of attempting to reverse or interchange at pleasure, the order of the symbols? How can I admit its allowability?

I now offer my fifth argument.

V. THE PROFESSED ONENESS OF THE CHURCHES OF CHRIST—*i. e.*, BODY OF CHRIST IS ONE INTO WHICH ALL ARE BAPTIZED IN ONE SPIRIT.

That the *one* loaf "*heis artos*," see I Cor. 10, which we should use, not *artoi* loaves—indicates that the church partaking, is *one* body, one *undivided* body, unrent into parties, divisions, and factions, by diverse faiths and practices, rites and ceremonies, and

constitution and governments, and religion, and that the Church of Christ (one church, here used for all by that figure called *Synecdoche*, when one is put for many, a part for the whole) is *one* body, not many different, hostile, antagonizing bodies, as Methodists, Presbyterians, Catholics, and the Disciples, holding one faith, and that faith which was "once for all delivered to the Saints," and one immersion in and by which that *one* faith in one Lord is professed to the world. Then notice the force of the Greek word the Spirit selected, *artos*, and it means one *kind* of bread, and that *wheaten bread* in distinction from *barley* bread, *madza*. That one loaf must not be a compound of flour made from different kinds of grain, but of *one* and the same, *wheaten flour alone*. Read the whole of the first chapter. The church at Corinth was divided, not with respect to *doctrine*, but into *parties*, one for Paul, one for Apollos, one for Peter, and one for Christ. While in this divided and distracted state it could not celebrate the Lord's Supper, because they would thereby teach that Christ was divided—His body divided—His house divided, and His kingdom divided against itself. Christ never did set up a house or a kingdom *divided* against itself—a kingdom divided into a dozen provinces, under radically different constitutions and governments, waging exterminating warfare against each other, as Catholics, Protestants, and Baptists are, have ever and must ever be, so long as they hold different doctrines and have different church governments—I say exterminating antagonism, for all can see as Methodism prevails in Carrollton, or any given town or county in this nation, and absorbs the population, Presbyterian and Baptist churches are blotted out—exterminated.

But I have previously said that the literal visible kingdom of Israel was a type of Christ's spiritual, visible kingdom. The former was composed of twelve tribes, distinct and independent of each other, locally, like the States of these United States, but all united by one constitution into one kingdom, having the same *head* or king over all, with one *religious faith*, and one form of worship. You see that either tribe might multiply in numbers, prosperity and power to any extent, and it would not effect in the least the increase of any other

tribe. Israel was emphatically *E Pluribus Unum*—one people from many, one nation from many nations or tribes.

Now the Kingdom of Christ is the exact antitype of that type. Many independent local churches—as the *churches* of Galatia, *churches* of Asia, and in twenty-one instances in the New Testament,—not *the church* of Asia or Samaria, North and South, one body embracing a whole State or Kingdom,—I say many local churches, each separate and independent of each other, but all united under one Head and divine King, into one Kingdom, having the same faith, the *same baptism*, administering to the same subjects and for the *self same purpose*. Now each one of these individual churches may increase so as to embrace all persons in the recognized field and not in the least conflict with, or exterminate another church, for it would not absorb into itself the membership of another sister church, no more than one tribe of Israel would absorb another. But should the M. E. Society prevail universally in this town it would absorb and break down every other denomination in it. This must be clear to all, and therefore if any one of these denominations is a true scriptural church, no other and different one can be.

Now to return to the Supper. If the Baptist church in this place could not scripturally take the Supper, if divided into warring factions about the *minister* they would choose for a pastor, and much less if divided as to fundamental doctrines, and the administration of the ordinances, how by Christ's authority, can Methodists, Presbyterians, Disciples, Catholics and Mormons partake of it together? Are they *one body*? Do they hold and teach *one faith*? Do they administer *one baptism* to the *same subjects*, by the same act and for the *same purpose*? Have they the same *head* over them, or law-making power? Is there no difference between a Methodist General Conference, a Presbyterian General Assembly, Brigham Young and *Pio Nono*, the Infallible? These bodies cannot, if indeed so absurd an idea could be granted as that each was a true scriptural church, commune together, while so divided. How much less can Baptist churches join them in celebrating this Supper? It would be a manifest perversion of the design of

the ordinance, and we must be excused for not taking part in such an act. We might as well sprinkle infants for the observance of Christian immersion.

From this doctrine of *oneness* developed by Paul, as symbolized by the Lord's Supper, the church in any *one* place, con-associated by one baptism, gathered with *one* accord, and in *one* mind into *one* room, eating of *one* loaf, composed of the flour of *one kind of grain*, in *one faith*, in *one* and the same *spirit*, and thus professing themselves *one* and the same *body*; all can see that an unbaptized person, though truly regenerate, could not participate in such a Supper, having such a design without perverting and falsifying its teachings, for each member participating unites in the showing forth this design, *i. e.* that the body or *church* is *one*, and that *he* is a member of it—*organically incorporated* with it. Now there is but one way to become incorporated with a church of Christ, and that is by Christian Baptism, as I have proved, "For in one Spirit are we all baptized *into* one body * * and have all been made to drink *into* one Spirit." * * "For as the body is *one* and hath many members, and all the members of that one body, *being many are one body.*" "Except a man be born of water * * he cannot enter the kingdom, of God," John 3, 5, which is the visible Church of Christ." As the members of our body can only be nourished and strengthened by a union with the body, so a person can only "discern" and show forth the Lord's body, and receive the blessings Christ bestows upon those who truly obey, by remembering Him in it. How could my arm, dis severed from my body, be strengthened, or in any way benefitted by my body, except in organic union with it? By no act could it truly show forth a real vital union with my body so long as an organic union is lacking. No more can an unbaptized Christian symbolize the oneness of Christ's body, *i. e.*, his church, and his union and fellowship with it.

Therefore an unbaptized Christian cannot scripturally partake of the Lord's Supper.

DR. DITZLER'S FIRST REPLY.

GENTLEMEN MODERATORS:—Doctor Graves starts out by saying he is here to defend our Discipline, and thinks I will be forced to stand alone, and must deny that the supper is in the church. He is here to “defend all the denominations in all the broad land.” He is not here to debate with our church, but with myself on this point. So he tells us. Our proposition reads, “Methodists deny;” not *I* merely. He says they send out missionaries two by two, with their wives and families, and the first thing they do is to organize a church. But if, as he asserts, they can only get into the church by water baptism, and that means a local congregation always, how can they form the church? By your proposition, they were not church members while separated—held membership nowhere. We would say they held it by virtue of being in Christ's church, and their letters testified to their affiliation with these congregations.

But all Dr. Graves has to say about the wicked, etc., etc., has nothing to do here. Has a regenerate, a saved soul, the right to the Lord's table, and that at once, as soon as he has trust in Christ; or has he to wait till he can be baptized? Where is the ground, the law requiring such a relation of these services? Where is the truth justifying such a position? It is not, as Dr. Graves argues, giving sustenance to dead, wicked men, but to regenerate, spiritually animated people of God—“sons.”

Before we begin our offsetting arguments, let us read from leading Baptist authorities; and, first, let us now read an editorial by Dr. J. R. Graves, in his paper, “The Baptist,” Memphis, Tennessee, July 4th, 1868:

“No Pedobaptist or Campbellite is authorized to preach the gospel, and we would much prefer to see a Baptist sprinkle a child, than to invite an unbaptized teacher of acknowledged errors—even the fundamental principles of Romanism—into his pulpit, and thus set him before the world as a teacher of true doctrines—an evangelical and scripturally qualified

imitation of Jesus Christ. The speaking we would be less successful in its influence. It must be considered by every unbiassed mind that the Scriptures, with its precepts and examples, warrant us not to preach—to call upon others to, repeat and to baptize—where he himself has repented and been baptized.

Persecuted and persecuted ministers have never submitted to the baptism of Jesus Christ. If immersed, there are two things fatal to the validity of the act as Christian baptism.

1. The society that baptizes was not an evangelical church, and no organization but a true church of Christ visible, has any authority to administer Christian baptism. A Temperance Society, though composed of individuals or angels, nor a Mormon "church," can administer Christian baptism. These are human societies, and so are Pedobaptist and Campbellite "churches" human societies, devised and set on foot, in opposition to the church of Christ, by ambitious or misguided men.

2. The society of the baptizers administered to them was not scriptural, and therefore the act was null, and worse than a nullity—a gross and dangerous misrepresentation, e. g.: The Cambellite was immersed to secure the forgiveness of his sins, and the regeneration of his heart, and if he be a genuine Campbellite, he has no other change of heart than that he received in the water—and he is, consequently, as certainly UNBAPTIZED as he is unrenewed and unpardoned. Can Baptists endorse such baptism as scriptural? They virtually do it when they invite such to preach as ministers, if there be any logic in acts, because they never invite one of their own faith to preach before he has been baptized. When a seat and the right to speak and to vote in the United States Senate is accorded to a man, his claim to be a legitimate Senator of the Congress of the United States is conceded and confirmed.

But even if those ministers had been duly baptized by a regular Baptist Church, holding to the errors they do, they should promptly be excluded, and thereby denied both the pulpit and fellowship of the church, and, of course, denied the administration of, or participation in, the ordinances of the church."

Hear, now, The Texas Baptist Pulpit, a sermon delivered by Eldar J. B. Link, pages 18 and 19, 1878:

"The properly appointed officers of a government alone can administer its laws." "Neither scripture nor reason authorizes us to recognize any man at this day, as an official minister of the gospel, but one appointed to that office by a church of Jesus Christ, nor any pretended administrations of the ordinance of baptism as valid baptism, except those performed by a properly authorized administrator;" p. 19. See also pages 208 and 209, same position, closing with these words as applied to ministers of all other churches: "They are all usurpers and rebels against the government of Christ's Church. Truth requires us to view and treat them as such." p. 206.

Now let us examine the points at issue. By the Baptist po-

sition of Dr. Graves and all the Southwest—no one can take the Lord's supper scripturally, legally, rightfully, unless the following facts hold good, viz:

1. He must be immersed.
2. Immersed by a properly constituted minister.
3. For a proper purpose. See also on this, Howell, 195, as well as Dr. Graves, as just quoted.
4. He must be regenerate before baptized, else he was not Scripturally baptized at all—it is nothing.
5. It must be with the proper symbolism, baptized to represent the death, burial, and resurrection of Jesus Christ; else he is not baptized.

So Dr. Graves asserts—Baptists maintain.

1st—Then, notice—he must be immersed, dipped. The man is not allowed the right of decision here for himself—the minister decides for him, or his fellows in the congregation. They do not go by the rules—“by their fruits ye shall know them,” and so long as they walk humbly with God, and breathe a spirit of piety, let them decide their mode of baptism for themselves. No, but on a question where lexicons, philology, versions, fathers, commentators are called in by hundreds, to decide the mode,—on such an issue of judgment, the right to approach the Lord's table is suspended.

2d—But if dipped, still it is not baptism, unless a regenerate believer at the time he was dipped. If he was not regenerate then, was dipped, and afterwards through faith is regenerated, still he eats and drinks damnation to himself, from the Baptist standpoint, for he is not baptized, though dipped.

3d—If dipped, and regenerate, still if not baptized with the proper symbolism, it fails again. They—Baptists—tell us baptism is a door, initiatory rite, represents death to sin, is a profession of faith in Christ, symbolizes the death, burial, and resurrection of Jesus Christ, etc. Now, from Dr. Graves' position, if you were not dipped to represent the true import of baptism, you are not scripturally baptized—it is not valid.

4th—If all these points hold good, you are not baptized if it is not for a proper object. If, as the Disciples, for the remission of sins, or as Pedobaptists, to represent regeneration by which our innocence is secured, it is not valid.

4th. If all these points hold good, yet if dipped by one not duly authorized, it is invalid—no baptism. Here is a doubly important point. Here the point becomes fearfully delicate and dangerous. If the administrator failed at his baptism in any one of these five points, he is no true, legitimate minister—has no right to baptize. And if the one by whom he was baptized failed in any one of these five points, he had no authority—it is not valid. You see, therefore, that Dr. Graves' position implies three things—that (1st). Every Baptist minister is omniscient—knows all hearts, that the party is regenerate, has the right intention, symbolism, etc. (2d). That he is ubiquitous—has been present all the way down for 1800 years to know that all the links of the chain by which they claim to run back to the apostles, hold good—all these five conditions hold good in every case in the chain. (3d). That they are infallible in judgment and decision, so that when they make the conditions and set the limits, it is infallibly certain and true.

Now this makes a fearful summing up. Hence if all these hold not good, and who will say the millionth part of them would hold good?—but if they all do not hold good, there is not a Baptist in this house that has the right to commune. Nay more, there is not a Baptist in Carrollton—not in Missouri. Hence every time you Baptists commune, you rebel against Christ, and eat and drink condemnation to your souls! Alas, what a terrible gauntlet you have to run here.

By Dr. Graves' rules, Dr. Ford, Waller, Orchard, and all the authorities here—these editors, unless the baptizer is in the regular line of so-called Apostolic Succession—has his baptism in regular order handed down lineally, by regular succession, from John the Harbinger, he is not baptized, and cannot administer the ordinance validly. But what a wild speculation is this!

To the credit of all the early Baptists in England, Wales and America, this wild and unsubstantial shadow was never dreamed of. Backus, Benedict, Roger Williams, Clark, Knollys, Holmes and Olney, all paid no attention to it; did not believe it. They knew it was wholly untrue and unscriptural. But as our Baptist friends, led on by Dr. Graves, make

it absolutely essential, and all conscience hangs here, let us examine it.

1. Let us look at succession in England: Macaulay says there was not a Baptist congregation or church in England in the sixteenth century. Wall shows that not till the seventeenth century was there a Baptist church in England. There was an Anabaptist congregaton in London in the sixteenth century, but they held such wild notions that the Baptists of the next century would not receive their rites from, or unite with, them. But Benedict, the Baptist historian of greatest repute, not only gives proof of all this, as well as Backus, but says of Mr. Smyth, who for nine years was an Episcopal minister, that he and others went to Holland—Robinson the “father of Independents” being one of the company (328) where they cast him out of the church. * * * These good men, though they had been driven from their native country by persecution entertained very contracted notions of religious liberty. They persecuted Mr. Smyth with the most virulent rancor. The laws of the country in which they had found an asylum, did, indeed, restrain their resentment to words; but they loaded him and his opinions with every kind of reproach, and endeavored to render both his person and doctrine the objects of general abhorrence. [So they do now; so the Baptists loaded the open communion Baptist Bunyan with the epithets, ‘devil,’ ‘anti-christ,’ ‘liar,’ and now Roger Williams is denounced and repudiated by Dr. Graves]. They charged him with many enthusiastic opinions, which they had not been able to prove that he held. They reviled him as a man of a wolfish nature, whom God had struck with blindness; a bruté, beast, etc. But these ravings * * reflected more disgrace on themselves than on their adversary,” 328-’29. Those converted to his views, “he formed into a distinct church, chiefly, if not wholly, composed of exiles from his own country. This appears to have been the first Baptist church composed of Englishmen, after the Reformation. It was formed about 1607 or 1608.” Crosby put the first 1633; page 329. Now let us see how many were baptized—where the *succession*. Benedict quotes the facts from Baptist authorities, giving Crosby,

Wright's Hist. Eng. Bap., p. 312: Vincent's True Pres. Hist. p. 24: Page, etc. in baptizing him in the baptism

"I cannot be deeper and so thought was put in some difficulty in respecting the position of immersion. He and all the disciples had been baptized in their infancy and therefore, according to their view were not to be rebaptized. There were indeed many churches in England who practiced immersion: not in any different way, or sentiments from him, so that we cannot in any way explain them. The simplicity which is in the New Testament's baptism, that the English Baptists derived their origin from the apostles and Jewish Messianists and that in former times they adopted these customs in all its purity. In the summary we see that the first English Baptists of whom we have any regular account after the Reformation, although living in the midst of the Jewish Messianists, continued receiving baptism from them in witness of their difference of opinion in many important points. . . . The village Mr. Smith is supposed to have been named for the baptism. What tradition is to be made is not very clearly stated. It is most probable that there was some remnant of unbaptized pagans here, hence themselves into a church 'from year to year, &c. a few converts. These people were all baptized by sprinkling in infancy. Yet here they themselves into a church before being baptized. In they believed, as in Benedict's witness, and all Baptists soon for, &c. and the church is such—people, and then appointed one of 'new converts' perhaps Mr. Smith and Mr. Hevins: in baptism such was not afterwards baptism the year: Christy, vol. 1, p. 52: Vincent's Hist. This subject cannot be considered in any manner and respect in the first volume of the Reformation, with General and Particular, a double authority appears in the formation of the original Baptist church in America, by Mr. Roger Williams, who had recourse to the same arguments, 'Wright's Hist. of Eng. Baptists, p. 312: Benedict, 29: and we shall find in the course of this history, that the good men in Leicestershire, in the middle of the last century, when placed in similar circumstances, adopted the same method."

Here we see, 1. In Germany the Anabaptists "restored baptism" by coming out of the Roman church, and immersing each other, when they had been only sprinkled! They state it themselves. 2. The first English Baptists, coming from the Roman church, being only sprinkled in infancy, baptize each other. 3. In Leicestershire, they did the same. 4. In America they did the same. There is your Apostolic succession, with a vim!!

Here you see that Dr. Graves' position is utterly crushed. We do not go back into the depths of the ages to snap the chain into a thousand fragments, but right there, in the seventeenth century, where their own historians record the facts, and

we find the crushing exhibition of fact that utterly destroys the last shadow of Dr. Graves' position. No chain is stronger than its weakest link. But here four most essential links part in sunder at once, under Baptist hands.

It is strange, indeed, that Baptists will persist, in the face of such palpable facts, in asserting such medieval claims. After telling us that for "more than five hundred years * * * impenetrable clouds of darkness are spread over the whole history of the whole kingdom [of England] so far as the Baptists are concerned, and no glimpses can be had of any people who bore any resemblance to them;" (p. 305). Benedict at last, p. 450, details how the American Baptists originated.

FIRST CHURCH IN PROVIDENCE.

"This church, which is the oldest of the Baptist denomination in America, was formed in March, 1639. Its first members were twelve in number; viz.: Roger Williams, Ezekiel Holliman, * * Thos. Olney, etc. * As the whole company were in their own estimation, unbaptized, and they knew of no administrator in any of the infant settlements to whom they could apply, they, with much propriety, hit on the following expedient: Ezekiel Holliman, a man of gifts and piety, by the suffrages of the little company, was appointed to baptize Mr. Williams, who, in return, baptized Holliman and the other ten. * * * * Any company of Christians may commence a church in gospel order, by their own mutual agreement, without any reference to any other body; and this church has all the power to appoint any one of their number, whether minister or layman, to commence anew the administration of gospel institutions. This is the *Baptist doctrine* of Apostolic Succession, etc.," p. 450.

How does this look along-side of Dr. Graves' positions and modern Baptists? Dr. Backus, who copied the records, lived and wrote over a hundred years ago, confirms all these facts, and so does all history.

Now, then, it is certain, absolutely certain, by these Baptist records, that Baptist ministers, from Dr. Graves' premises, are not ministers by divine authority, have no right to baptize or administer the Lord's Supper, and that there is no Baptist church! You are not a church, from Dr. Graves' standpoint; your baptism is invalid, and you dare not take the Lord's Supper. To such a fearful pass do your premises drive you, by inexorable and remorseless logic!

Let us now examine other points in the communion.

II. In the history of the Lord's Supper, our position is fully

sustained, Dr. Graves' destroyed. The Lord's Supper is a modification, simplification of the Paschal feast, instituted by Moses, (Exodus xii, 3-20) as Christian baptism was the perfection of the baptism from Moses down, till John's ended. This was the Lord's Passover, as "Christ; our Passover, is slain for us." Now,

1. The Passover was instituted before baptism; it being instituted before baptism was named, ordained, hinted or practiced as a religious rite, under the words, "wash," "sprinkle," etc., etc.

2. It was celebrated, eaten, its benefits secured, before baptism was named, or its law (washing, etc.) given. See Exodus xii, 3 to 20, 22, 23, 24, 27, 28—they "went away and did as the Lord had commanded Moses, so did they."

3. Baptism does not occur till Exodus xiv, 1-22 compared with 1st Cor. x, 1-2.

4. It was not formally ordained till Exodus xxix, 4; xxx, 18-22; xl, 30-32; nor administered till Leviticus viii, 6. Here we see that the Lord's Supper had the precedence altogether, went before baptism, instead of coming after it.

III. In the New Testament history of it, the same facts hold good.

1. The Lord's Supper was ordained before Christ was taken or crucified. (Matt. xxvi, 17-28; Luke xxii, 17-21; Mark xiv, 12-21.

2. Christian baptism was never named or hinted, so far as the Bible tells us, till forty days after his resurrection. (Matt. xxvii; 19-21).

3. The Lord's Supper was administered, as above, before the arrest or crucifixion of Christ. Christian baptism was never administered till on the day of Pentecost. (Acts ii, 41-47).

The Lord's Supper was administered by Christ in person, most solemnly; whereas he never baptized personally with water, (John iv, 2), nor did his apostles usually, (Acts x, 48; 1 Cor. i, 15-17), but left it to inferior parties.

5. The Lord's Supper was ordained and administered before there was a church at all, according to Dr. Graves' logic, for he admitted on infant baptism that John the Harbinger did

not organize a church. Well, then, Christ did not personally baptize with or in water. If the apostles were baptized, therefore he admits it was by John. That did not put them into any church, he admits—there was no church then, he says. Now, when did the church rise? How did it originate? Will he tell us? He cannot. As Christ never baptized with water, these apostles, he believes, were baptized by John; yet that did not initiate them into any church—no church is in existence. When and how did they get into the church? You assert that no one can get into the church without Christian (water) baptism. Please settle this enormous difficulty. But you assert that Eph. ii, 15, “makes in himself of twain (of Jews and Gentiles) one new man”—“is a new church.” Not a Gentile was brought in till eight or ten years after Pentecost, nor till eleven years after the sermon on the Mount, where you said the church was organized. Now, (1) how could he organize a church, in your sense of a congregation, visible establishment, officered, etc., and no baptism with which to initiate them, and no congregation but all dispersed and gone in an hour? (2) If the Christian church was established, originated or constituted on the Mount eleven years before Gentiles came in, how came it that he made a new church eleven years afterward? What became of the church made on the Mount? Here we have a Jewish church; it is destroyed by the fiat of the Almighty; a new, real one is established on the Mount, (Matt. v,) yet (1) it is not named or hinted at; (2) no record of it existed—how it originated, when it expired to give way to the new church of Eph, ii, 15. (3) Dr. Graves never has told us, never will, how its members came in. If ever baptized, it was, he admits, by John the baptizer. But he admits that that did not put them into a church, for he says there was no church then. They were regenerated, were baptized, yet in no church. Suddenly they are constituted a church, without any baptism, no officers, no local congregation, nothing to show its existence. He repels infant baptism if it is to be proven by inference, yet here everything—church, membership, the very existence of the whole church are mere inferences without a premise anywhere whence he can draw an inference. There is logic for you!

Jesus take to the uttering words, *without* formalism, as he did in the common sense of a *ritual* of all this prescriptive, *involuntary* and *involuntary*...

15. The *essence* of the *preparation* is sustained by the *very* *words* and *deeds* by Christ and the apostles, as *preparation* to taking the Lord's Supper.

1. *Washing* in the Lord's Supper, *washing* that is a *pre-requisite* to the *communion* *baptism* as a *pre-requisite*. He says the Lord's Supper is a *church ordinance*. Grant it. So is *baptism*. Yes, is *baptism* *pre-requisite* to *baptism*? It is a *church ordinance*, yet he believes it is altogether administered to *parties* *outside* the church, to bring them into the church. So that *great* *great* *great* fails.

Dr. Graves believes that we are regenerate, pardoned spiritually, *partake* of Christ's blood, are adopted into his spiritual family, *made* his sons, heirs, all before we are baptized. Yet *not* all these *exalted* *privileges* and rights entitle us to this *one* *rite*? Is not that strange, absurd, and un-Christ-like? We are permitted to spiritually take of Christ's precious blood to eat his spiritual body by faith, yet denied the mere *elements* thereof.

2. But Christ and Paul tell us the exact conditions. They are, first, "This do in remembrance of me;" Luke xxii. 19; Cor. xi. 24; second, "Discerning the Lord's body"—same thing. Third, "Let a man examine himself"—not be examined by you, 1 Cor. xi. 28. All these facts, the only ones given *save* 1 Cor. x. 16, 18, show that baptism is not a pre-requisite to the Lord's Supper. This last passage is confirmatory, strongly, of these facts. It shows, 1st, that all Christians are members of "the church." 2d, that all who "are partakers of that only bread"—Christ—as all Christians are admitted to be by Dr. Graves and all, are entitled to "the communion of the body of Christ."

3. Judas partook of the Lord's Supper. See Mark xiv. 18, 28; Luke xxii. 17-21. "The twelve apostles" are present. "One of you which eateth with me shall betray me." "It is one of the twelve that dippeth with me." And as they did eat, Jesus took bread, and blessed, and break it, and gave to

them, and said, "Take, eat; this is my body. And he took the cup, * * * and they all drank of it." Mark xiv. 23.

This clearly shows that, 1st, Judas partook of it. 2d, Christ left each, professing to be his disciple, to examine himself and so eat, taking on himself the responsibility involved.

If it be insisted that Judas was baptized, as we have all the proof of his baptism that we have of the other eleven apostles, yet was he regenerate? for Dr. Graves does not believe he was saved.

If he was baptized, yet unregenerate, it destroys one of his dogmas and propositions. If he was regenerate, it destroys another proposition Dr. Graves maintains. Either Judas was or was not baptized. If he was baptized, yet lost, Dr. Graves and Baptists are all wrong in requiring regeneration before baptism, as they deny he was regenerate. If he was not baptized, how came he in the church on the Mount? If not baptized, no more were the other eleven.

If he was not regenerate, his baptism was no baptism, by Dr. Graves' position. Any way, therefore, he was not baptized, yet he took the Lord's Supper.

4. The Baptist position is far more fleshly, takes a far more carnal, less Spiritual view of the Lord's Supper than did the ancient Jews of religion, and attaches far more importance than did they in any age, to mere external rites. The first record of a carnal ordinance commanded was circumcision; Gen. xvii. 11-14. A severe penalty, even excommunication, was threatened against every male who failed of it. Yet for forty years it was omitted; Josh. v. 4-8. Aaron even transgressed the law, not eating the sin offering of the people, yet it was allowed; Lev. x. 16-20. Joshua was wroth against Medad and Eldad prophesying in the camp, not first going to the Lord at the tent door of the tabernacle, and wished Moses to forbid such irregularity; Num. xi. 16-26. Yet Moses rebukes him, and prays for more such prophets. In 2 Cor. xxx. 13-27, we learn that the people came to the passover in an undue manner, were not baptized either as the law generally demanded of defiled persons, yet ate it otherwise than was even provided by law, yet in prayer all was sanctioned by the

Lord. David ate the shew-bread against the law, yet Christ commends it. The people took the Lord's passover; Num.x. 6-13, as well as 2 Chron. xxx. 13-27—all ate it together, yet a large part were unbaptized from ceremonial defilement.

Hence we see that even repeated violations of the law were allowed in communion among the Hebrews, yet, now, 1st, where no law can be found to sustain close communion, 2d, where all law is against the Baptist position, we find their consciences so very acute and tender that the ancient Jews show a far superior view of the spirituality of religion and its heavenly toleration, to the Baptists.

5. They say it is a church ordinance, and the parties must be baptized. Suppose we grant all this, yet we are entitled to it. 1st, we baptize all our people. 2d, all Christians are baptized with the Spirit; 1 Cor. xii. 13; Eph. i. 13-14; Rom, vi. 3-4; Acts x. 44-47; xi. 15-17. "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free." This is the "one baptism" of Eph. iv. 4, 5. 3d, all Methodists, Presbyterians, etc., who are genuine Christians, who love God, are members of Christ's church, and so, from your premises, are entitled to the Lord's Supper.

6 If unbaptized people cannot take the Supper, or administer it, how can unbaptized, unimmersed people administer the capacity for it? 1st, The Baptists in England received the only baptism they have from sprinkled Episcopalians. They never were baptized by immersed parties. Baptist history, English history, all records on the subject show that the English Baptists did not affiliate with or receive baptism from the Anabaptists, but from sprinkled Episcopalians, between 1602 and 1608.

In America, Ezekiel Holliman, who never had been immersed, baptized Roger Williams, and he in turn baptized Holliman and the rest. All the Baptist churches in America receive their baptism thence, save the very few who got it from the equally inconsistent source in England.

These facts we have already presented, and will give fuller details on another proposition. The Baptist rule, as already

quoted from Dr. Graves, is thus laid down in the *Texas Baptist Pulpit*, vol, i. p. 18, 19, 1873 :

“The properly appointed officers of a government alone can administer its laws. Neither Scripture nor reason authorizes us to recognize any man at this day, as an official minister of the gospel, but one appointed to that office by a church of Jesus Christ, nor any pretended administrators of the ordinance of baptism as valid, except those performed by a properly authorized administrator. All others are usurpers and rebels against the government of Christ's church. Truth requires us to view and treat them as such.” 265.

Now, by this rule, no Baptist has a right to baptize. He has no right to the Lord's Supper. He has no right to preach, Every Baptist among you eats and drinks damnation to his own soul, every time he approaches the Lord's table. How dare you do it? *Why* do you do it? BECAUSE NOT A BAPTIST BELIEVES IT! It will do to proselyte with, agitate, use to unsettle the ignorant, superstitious and unwary, but *no one really* believes it. It is too absurd, narrow, unscriptural, anti-Christian—against letter and spirit—law and gospel—truth and righteousness. It is a relic of superstition, a whim of the bigotry of the dark ages, a hydra-headed moral monster, a usurper and a deformity to Christianity! And to enforce it, they claim an uninterrupted succession from John till now. The baptism of the German Anabaptists was from Roman Catholic priests alone. Munzer was a priest in orders. He had no other baptism. Donatists, through whom Orchard, Ford, and Dr. Graves claim succession, baptized infants, had priests, bishops, confessional, etc., etc., and their baptism was from Rome, and no historian will assert otherwise. They claim succession through the Novatians. Yet their founder, Novatus, they know never was baptized save by sprinkling on his bed, A. D. 251!

Here the chain snaps again. No chain can be stronger than its weakest link. They baptized infants universally also! And these are the links in the chain of Baptist succession. They had bishops, priests, confession, all in the Catholic sense of that day! Our Baptist friends can claim to receive baptism from such sources, and take the communion on such authorities; yet their tender consciences will not let them commune with

men whose virtues, character, and holy influences rise as far above all these as the sun rises above the moon! Alas for consistency!

7. Do you debar all those from communion who fail to do their duty—obey Christ, keep his commands? Alas, you know you do not! Here your inconsistencies are manifest in that, 1st, You exalt the value or utility of a mere external rite far above the great matters of the law—love, faith, purity, charity; yea, above honesty, truth, and right! This is pure Pharisaism? 2d, It assumes that the apostles always promptly, at once, baptized their converts, when all the proof goes to show that they did not, but left it to subordinates. See Acts x. 44-47; I Cor. i. 15-17. There is no record of any one of the twelve apostles ever baptizing any body, and Paul, the added thirteenth apostle, only baptized a few persons.

Let us now notice Dr. Graves' points, though they have all gone down before the overwhelming facts and arguments already adduced:

Whatever Hibbard, etc., may say, our Discipline and Watson, together with the practice of our leading divines, are our only standards of Bible interpretation. Our Discipline reads:

"Ye that do truly and earnestly repent, etc., and are in love and charity with your neighbors, etc., etc., following Christ's holy commandments, draw near by faith."

Watson's Institutes, part iv. chap. iv. p. 735, declares the same:

'All are welcome there who truly love Christ, and all who sincerely desire to love, serve and obey Him. All truly penitent persons: all who take Christ as the *sole foundation of their hope*, etc.'

To all he says there, we fully subscribe.

But Prof. Ripley, than whom there is not a more influential and enlightened Baptist on the Continent, states that we are a church, but not regular: Baptist Library, vol. iii. p. 214. It is remarkable that the greatest Baptist lights in every century of their existence, always have advocated open communion with other Christians. The first founders of the Baptist Church in England, then John Bunyan seventeenth century, Robt. Hall next, and Spurgeon, all were open communionists of the boldest stamp.

Dr. Griffin did not hold as Dr. Graves made him. I have

his words here, and he only allowed that each should be allowed to judge for himself if he were baptized. That is vastly different from your position which requires that, 1st, he be baptized; 2d, you to be judge of whether he was or not; 3d, that he be regenerate; 4th, you being judge of his change from his experience; 5th, he must be baptized for a proper object; 6th, you the judge; 7th, he must be baptized with the right symbolism; 8th, you the judge whether it be right symbolism; 9th, by a lawful authority, a Baptist preacher, who was himself, and all his baptizing predecessors, born in Baptist orders, and each and all of them baptized after regeneration, for proper purpose, by right symbolism, by equally valid authority; 10th, you the judge of all this. Each of all these ten conditions must infallibly hold good in the baptism of every Baptist preacher in the line clear back to the apostles!!! Yet no such conditions hold good in any two given links out of the hundreds of thousands that strain it at every link. How weaker than a rope of sand such airy and delusive claims! This claim implies in every Baptist preacher—

1st. Omnipresence—ubiquity. He has to know that these ten conditions hold good in every case for 1800 years. This requires Omnipresence—an attribute of God alone.

2d. That every Baptist preacher be Omniscient—know all the hearts and facts in all cases of their baptisms for 1800 years.

3. That all of them be infallible in judgment. If they blundered, erred, were biased, failed to do as the law requires, all fails, as “no chain is stronger than its weakest link,” How can they know that the conditions hold good in any given case? They cannot, unless omnipresent, infallible—these attributes they do not claim.

Dr. Graves assumes that we give the Supper to those who cannot discern the Lord's body. What is to hinder regenerated, spiritually baptized, adopted sons, from discerning the Lord's body? Are not these things spiritually discerned? Is water baptism necessary to enable us to remember Christ and discern his body? He knows it is not. Why, then, press in such objections that are absolutely nothing? It is because it is the best that can be done. If he had solid arguments, he

would use them. He says I am a bold man. Only so when armed with the panoply of truth. "Thrice is he armed" who hath this as his armor.

We must have "Christian Baptism." Why, the twelve apostles and seventy disciples, and one hundred and twenty disciples never had that. Yet they surely took it. We know the twelve did. Besides, John's baptism was "unto repentance." Is that the object of yours? His was that Christ might be made manifest to Israel; John 1. That is not yours. Yet you say if it is not for the right purpose, with right symbolism, all is invalid, of no force. Worse, and more of it here, all the time.

You send out missionaries and their wives, and these begin by organizing themselves into a church the first thing. Very well. How do they do this? They do not rebaptize each other. Baptism is the door in, you say. How do they now get in? Into what church does baptism put the man baptized? How do these get into a church that has no existence? You deny the existence of the invisible church. You only admit church existence in the local congregation—the visible assembly. When these parties are in transit where is their membership? Do they not hold it alone on the basis we go on—in the invisible church, any members of which can gather themselves together and constitute a valid, visible church with ecclesiastical rights and functions? When these parties are in transit, as a person with a letter, they are not a visible organization. They hold their membership by virtue of being members of "the church," the spiritual family of God. They organize themselves by virtue of the rules of order recognized by the church. These are the facts, and utterly destroy the church theories of our opponents and perfectly sustain our views. Having utterly destroyed your theories, and from the Scriptures completely sustained ours, we cannot but admire the Methodist view as contrasted with yours.

1st. Your view rests upon remote and most strained interpretations, and illegitimate deductions. Ours rests upon the plain word of God—*thus saith the Lord*.

2d. Yours rests upon false records of history, unsupported by a single fact, but contradictory of all the well-established facts of history. Ours stand upon the plain words of inspiration, and are sustained by the whole analogy of faith and vindicated by the spirit and genius of Christianity.

3d. Our views are broad and generous, and tend to harmonize all Christians and bring them into cordial co-operation for the good of all men and the glory of God, while yours tend to alienation, narrow-mindedness, intolerance, proscription and persecution.

4th. Ours alone put us into sympathy with the brotherhood of all ages and all climes—all times and all dispensations. By our view, the church of God, in all ages, all times, all dispensations is One! Unity pervades the entire body, Christ heads the universal brotherhood. When the Methodist, the Presbyterian bows at the altar and receives the communion, he is put into sympathy with the whole family of God, in Heaven and earth; he is in sympathy with a brotherhood as extended as redeemed humanity!

His arms of sympathy and love take in all God's people, of every name, order, clime and country. His warm heart beats in response to the heart of Abel and Lamtech; of Enoch and Elijah; of Abraham and Moses—is in sympathetic tendency with those in heaven, and clasps fraternal hands with those beyond the flood. Here is presented a communion that reflects that above. Here *Christ Jesus* is recognized as *the head of all, and in Him all are united, in one. This is Methodism—this is Christianity!*—[Time out.

DR. GRAVES' SECOND SPEECH.

Replication.

MR. PRESIDENT:—Although the time given me to discuss this subject is limited to three hours, I shall devote this half hour in replying to my opponent, although his entire speech is wholly irrelevant to the proposition under discussion, which is, “Christian Baptism is prerequisite to the Lord’s Supper.” This is a question to be settled by the word of God alone. Did Christ appoint it before He did baptism? Did He celebrate it before? Did He give it in His life-time to those baptized or unbaptized? Did the Apostles? Was it invariably celebrated in the church when assembled together as such, or was it offered to the unbaptized, and even to sinners as a “means of grace?” All must see that the invariable order in which we find it observed by the Apostles, and New Testament churches, must be the invariable law to us. But he has turned aside to devote most of his time to an attack upon Baptist history, but it is all he can do.

Now, Mr. President, I ask you what in the name of reason has the question, whether there has been a Baptist church “from the days of John the Baptist until now,” to do with the question under discussion? Suppose John the Baptist had never preached. Suppose there never had been a Baptist church or Methodist Society, what has that do with this question? Suppose Eld. Ditzler could prove that the Baptists originated with those Pedobaptists—the mad men of Munster, or with John Smith or Roger Williams the Se-Baptists—never were baptized originally, or partook of the Lord’s Supper, what possible bearing would those facts, if they really were facts, have upon this question in any way? None whatever. Whether there is, or is not, an open sea around the North Pole has just as much to do with it, and Eld. Ditzler knows it. But his object is apparent, he has consumed his hour in seek-

ing to prejudice you who hear, and those who may read this debate, against Baptists by grossly misstating what they do hold and teach, and misrepresenting their history. How discreditable this in a Christian controversialist! This, Sir, is not honorable discussion, but abuse. I do not say this because there is a page or paragraph in the history of my people of which I am ashamed. No, Sir, her history, let men like Eld. Ditzler, who feel they are called of God to use any means to destroy Baptists from the face of the earth, say what and do what they please, still her history, however darkened, not with crime, but with sorrows and persecutions; or however bright, is the history of the true church of the Lord Jesus. One thing is certain, if churches, *now* known as Baptist, holding *essentially* the same doctrines, administering the same ordinances for the same purpose, and to the same subjects, are not the true churches of Christ, then Christ has never had a church on this earth. This fact is patent upon the pages of inspiration, pronounced by the lips of prophets, and the Son of God Himself, that, whatever the character of the church and kingdom which Christ "set up," or "built" during his personal ministry, that organization was to continue essentially unchanged and pure until he should come again. It was never to be broken in pieces or demolished; from the moment "it was set up it was to stand forever." See Daniel ii. 44 :

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

There was to be no originating the kingdom again in subsequent times, nor was it to be prevailed against by corruption any more than by the sword—for, said its DIVINE FOUNDER,

"On this Rock" ["Thou art Christ the Son of the living God"] will I build my church and the gates of hell shall not prevail against it." Matt. xvi. 18.

There was to be no *reforming* this church! to assert that it needed to be "set up" again or drawn out of the bosom of the Man of Sin and *reformed* in morals and manners, is to stamp the declaration of the prophets, of Christ and the Apostles, with falsehood. The corrupt organization known in history as the Greek Catholic Church could not have been this church for it

was originated in the third and fourth centuries. It could not have been the Roman or Western Catholic Church known as the Papacy first originated in A. D. 606-10. It could not have been the organizations that Luther or Calvin or Henry VIII, set up, for they originated in the sixteenth century and were cut off from, and reformed out of the Papacy. Much less could it have been Methodism, for such a system never was known to the world before the days of John Wesley, and never presumed to assume the name of church before 1784.

You have heard Elder Ditzler's assertions touching the origin and history and succession of Baptists. I will take time to read you the statements of scholars and historians who know whereof they affirmed, and though Pedobaptists, candid and honest enough to confess the truth.

I will introduce the testimony of the most distinguished Catholic of his day, Cardinal Hosius, President of the Council of Trent—(A. D. 1550).

"If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be *truer* and *surer* than that of Anabaptists [Baptists,] since there have been *none, for these twelve hundred years past, that have been more generally punished, or that have more cheerfully and steadfastly undergone, and even offered themselves to, the most cruel sorts of punishment, than these people.*"

"The Anabaptists are a pernicious sect, of which kind the Waldensian brethren seem also to have been. Nor is this heresy a modern thing, for it existed in the time of Austin."—*Reese's Reply to Wall, p. 20.*

I will introduce a Lutheran Historian, Mosheim, who was as much opposed to Baptists as my opponent. His history is a standard work and republished by the Methodist book concern, and it is made a text-book for Methodist ministers. He says—

"The true origin of that sect which acquired the name of Anabaptists, by their administering anew the rite of baptism to those who came over to their communion, and derived that of Mennonites from that famous man to whom they owe the greatest part of their *present* felicity, IS HID IN THE REMOTE DEPTHS OF ANTIQUITY, and is, consequently, extremely difficult to be ascertained."—Vol. iv, pp. 427, 8, Maclaine's Edition of 1811.

Again: "It may be observed that the Mennonites are not entirely mistaken when they boast of their descent from the Waldenses, Petrobrusians, and other *ancient sects* who were usually considered as witnesses of the truth, in the times of universal darkness and superstition. Before

the rise of Luther and Calvin, there lay, *concealed* [this looks like a fulfillment of the Revelation, where we find the woman driven into the wilderness—*i. e.*, obscurity!] in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons who adhered tenaciously to the following doctrines, which the Waldenses, Wickliffites and Hussites, [we do not feel reproached by association with such spirits,] had maintained, some in a more disguised, and others in a more public manner, viz. : “That the kingdom of Christ, or the visible Church he had established upon earth, was an assembly of true and real saints, and ought, therefore, to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests, to oppose the progress of iniquity, or to correct and reform transgressors.”

This is a frank admission that the Waldenses, as well as the Wickliffites, were opposed to *infant* baptism and Church membership, since they admitted none but “*real saints*.” into the visible Church, and that they—as Baptists have ever been—were opposed to a religion of *force and persecution*.

I will quote the testimony of Zwingle, a Presbyterian, the co-laborer of Calvin—who opposed Baptists with pains and penalties, even unto death—

“The institution of Anabaptism is no novelty, but for thirteen hundred years has caused great disturbance in the Church, and has acquired such a strength, that the attempt in this age to contend with it, appeared futile for a time.”

This carries the succession of Baptists back to the year A. D. 225 !

Finally I will quote the impartial testimony of those two distinguished scholars, Dr. Ypeig, Professor of Theology, at Groningen, and Rev. J. J. Dermout, Chaplain to the King of Holland, who were appointed by the King to write the History of the Reformed Church of the Netherlands that was published in 1819. These men were qualified for the task, and they had “access to all the libraries and archives of Germany.” They knew whether the Baptists originated in Germany in the sixteenth century, with John Smyth or the Munsterites. They devoted one chapter to a brief history of the Baptists—and I quote, from the conclusion of that chapter, the result of their investigation.

“We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long, in the history of the Church, received the honor of that

origin. ON THIS ACCOUNT, THE BAPTISTS MAY BE CONSIDERED THE ONLY CHRISTIAN COMMUNITY WHICH HAS STOOD SINCE THE APOSTLES, AND AS A CHRISTIAN SOCIETY WHICH HAS PRESERVED PURE THE DOCTRINE OF THE GOSPEL THROUGH ALL AGES. The perfectly correct external economy of the Baptist denomination, tends to confirm the truth disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary; and at the same time goes to refute the erroneous notions of the Catholics, that their communion is the most ancient." See Encyclopedia of Religious Knowledge, Art. MENNONITES;" also, the "Southern Baptist Review," Vol. v, No. 1, Art. 1, for full translation of the Chapter.†

Now, which will you believe, Eld. Ditzler's unqualified assertions, or Cardinal Hosius, Zwingle, Mosheim, and these distinguished men? If these witnesses tell the truth, and no unprejudiced man will question it, all can see that Baptists, by whatever name they were called, never derived their baptism nor succession from Rome, or any of her family—and that the declaration of Sir. Isaac Newton is true, that "the Baptists are the only people that never symbolized with the Papacy." We repudiate Apostolic succession, a doctrine so dear to the Episcopacy, for the Apostles never had successors, but we do, and have a right to claim *church* succession; *i. e.*, that, in the language of these historians, ours is the only Christian community that has stood since the days of the Apostles, and has during all these ages, preserved pure the doctrines of the Gospel until this day. This is what we do claim, a continuity of churches, and if our claim is not good, history nor the Bible itself can be credited.

It is not true that historical Baptists formerly, before the days of the Reformation, called Anabaptists, were one and the same with the German Anabaptists or Munsterites that arose in the sixteenth century. Their enemies sought to put this shameful slander upon them; but what say Drs. Ypeig and Dermout. Speaking of the Munsterites, they call them Protestants—*i. e.*, Pedobaptists, who left Rome under the lead of the Reformers. Baptists never were Protestants. They say: "These Protestants are known in history by the name of Anabaptists, and ought, by no means to be considered the same as the Baptists." If any one wishes to examine Eld. Ditzler's assertions touching our

† All these quotations can be found in "Trilemma." By J. R. Graves.

baptism, originating with, or having any connection with John Smyth's, or that the only baptism the English Baptists had, was sprinkling, derived from the Episcopal church, or that of American Baptists, from Roger Williams, I refer them to "Baptist Succession," a work compiled from reliable authorities, by D. B. Ray of this State; and to Adlam's First Baptist Church in America, to Orchard's, and Ivey's history of English Baptists and to Jones' History of the Church. The charges of Eld. Ditzler are unsupported by reliable history. John Smyth never was connected with any Baptist church in his life, and no Baptist church with him. Roger Williams never was a Baptist, never was connected with any Baptist church, and no Baptist church existing on earth to-day, ever had any connection with him, or his baptism. I know what I say, and I believe that you who hear me this day, believe me when I say it. I have never yet failed to make good my assertions, and can prove it against any man or angel affirming it. Having repelled, with historical facts, the aspersions cast upon my people by my opponent, I now return to the discussion of the question. It should be known that the historical, as well as the Scriptural claims of my church were offered by the Baptist Committee to be discussed, but declined, and the claim of the Baptist church in this place, and every other one like it, to be a Scriptural church, were conceded by the Methodist Committee in writing. Then we not only have a Scriptural organization, polity, and membership, but Scriptural ordinances also. What more?

I thank him for introducing so much excellent matter from the paper I edit, and the Texas Baptist. Every orthodox Baptist in the land will endorse the sentiments. Without a Scriptural baptism, no one can be a member, much less a minister of Christ's church, and no act is Scriptural save that of immersion by an authorized *officer*, and with the proper *design*; and I freely accept all the consequences of the position.

It does not follow that if the officer who immersed me, was in fact, whether known or unknown to himself, an unregenerate man, that therefore my baptism is null, any more than my marriage would be, or the acts of a County Clerk, or Judge,

of any Court; the question is, was he a legally authorized officer? The baptisms of Judas, before he fell, were as valid as those of Peter, because he was a duly authorized officer. And Judas was a baptized person, though I don't believe he partook of the Supper. It was after he received the sop that he went immediately out, and the sop was eaten in connection with the Passover, and not the supper. John iii. 3 .

It is the Church that baptizes through her servants. It is her duty to select, so far as she can ascertain, pious ministers, and those who are legitimate church members, and her responsibility ceases. The candidate is required to apply to a Scriptural Church; and receiving baptism at the hands of *its officer*, with that the subject's responsibility in the matter ends. If he goes to a Masonic Lodge, or a Methodist Society, and accepts its initiatory rite instead, however honest he may be, he has not been baptized, nor is he a member of Christ's Church.

It is not left by the King in Zion to the subject, to select any act for Christian baptism he pleases; that's a fatal mistake. Suppose one should choose to have the water poured or sprinkled on his *toe* or foot, would that be baptism? Eld. Ditzler has once in this debate said no. Nor does Christ require his ministers to be omniscient, to *know* the heart, but he does command them to require, in every case, a *profession* of personal faith and regeneration, and when Baptists say this, they say no more than does the Methodist Society, through her standards, whatever scorn Eld. Ditzler may seek to heap upon us for so doing. He thereby inveighs against his own church.

Before I develop the law of the Supper laid down by Paul, I will briefly notice a few points in Eld. Ditzler's speech.

1. He affirms that "the Lord's Supper is a modification and simplification of the Paschal Feast instituted by Moses." He means by this that the Lord's Supper was substituted in room and place of the Jewish Passover, as most Pedobaptists hold and teach—and which Eld. Ditzler held until driven from it and compelled to surrender—that Christian baptism comes in the place of circumcision, therefore, it follows that when the substitute came in force those rites for which they were sub-

stituted were forever abolished. Now the unscripturalness of this position can be seen from the fact that both circumcision and the Jewish Passover were appointed to be ordinances to be observed by the Jews "*forever*." "Forever," in its lowest acceptation, while time is—while any part of eternity is measured—certainly did not cease when Christian baptism was instituted, or there would have been no time in which the Supper could have been instituted or observed! We are conscious that time still is with us; "forever" has in no sense expired, and therefore, both circumcision and the Jewish Passover are still scripturally in force and enjoined by Almighty authority upon the same people to be observed to-day as in the days of Moses and Christ. He observed both. His apostles and all the Jewish Christians observed both. They were never abolished by Christ nor His apostles. Paul protested against the perversion of circumcision, i. e. its observance as a work of righteousness for their justification before God, but he never, in all his ministry, taught the Jews, whether Christians or not, to abstain from circumcising their children as God had commanded Abraham to do. Did he not circumcise Timothy with his own hands? Did he not go into the Temple with shaven head, be at charges with four men who had a vow, in order to prove to the Jews and his brethren at Jerusalem that he had not at any time taught the Jews that they ought not to circumcise their children?—See Acts xxi. 17-31

The Jews still rightly observe both these ordinances, and we Gentiles are not entitled to either. His first position therefore is groundless. It is to Judaize Christianity, to seek to incorporate the old Jewish economy and its rights and ordinances with it, and foist them into the Christian Church.

The Paschal Feast was appointed by God to be a memorial to the Jews—but to no other nation—forever.

"And this day shall be unto you for a MEMORIAL: and ye [not Gentiles] shall keep it a feast to the Lord throughout your generations: yeshall keep it a feast by ordinance FOREVER." Ex. 12-14.

It is therefore a living ordinance unto this day with them, as is the rite of circumcision, which was commanded to be observed by Abraham's seed forever—to a thousand generations, and it is as much their duty to observe it to-day as it was

then, and they do observe it, as they do the Passover as a memorial of their preservation when the first born of Egypt were destroyed, and of their deliverance from their bondage in the land of Egypt.

2. His next statement was "the Passover was instituted before baptism." If he means Christian Baptism, or Proselyte Baptism for which he says Christian Baptism was substituted, I agree with him, but I protest against his denominating the sprinklings and pourings of the ceremonial law, "*baptisms*"—*i. e.*, Christian Baptisms, for I demonstrated by God's Word and the most eminent authorities in the discussion of the first proposition that they were not designated by the Holy Spirit "*baptisms*"—he shall not take exposed and exploded positions for granted *now*. The only immersion in the history of the Jews that Paul refers to as baptism and type of the Christian, was when the fathers of the Jewish nation were immersed unto Moses, not in or by water but, "in the *cloud* and in the *sea*"—the sea on each side and the cloud a covering over head. This was the consummating act of their actual deliverance from "the house of bondage" and was a part of what was to be commemorated in the Memorial Passover. The feast was never fully kept according to the prescribed law of it until they reached the land of Canaan: it was but once partially observed in the Wilderness. See Num. 28..

3. His next position is that "the Lord's Supper was instituted before Christian Baptism, that "Christian Baptism was not named, so far as the Bible tells us, or hinted at till forty days after Christ's resurrection!" Let all notice this, that the baptism which Christ instituted, and ordained his Harbinger to administer is not Christian—of Christ! That the baptism Christ himself received was not *Christian* Baptism; not of Christ, not commanded by Christ for us to observe when he says follow me! That the baptism his eighty-two ordained ministers preached and administered under his own eye for three and one half years was not Christian Baptism—not authorized and approved by Christ! That the baptism which the Apostles received, unless they rejected the counsel of God against their

own souls as did the Scribes and Pharisees, was not Christian Baptism ! That the baptism which Christ commanded no longer to be confined to Judea and the Jews, but to be preached and administered to believers in Him among all nations, was not Christian Baptism ! It is not true that he *de novo* instituted baptism when he gave the commission, but only commanded the baptism his Apostles had been administering to believers for three and a half years, to be extended to the Gentiles, as the latest ripest Pedobaptist scholars confess. See Alford *in loco*. Must that not be a desperate cause, must not that be a pernicious system, that needs to blot Gospel, Christian baptism out of the records of the four Evangelists—and unbaptize not only the Apostles, but the Son of God himself! You might, with as little sinfulness—*profanity*—for it is nothing less than profaning Christ himself, to thus pronounce his baptism unchristian, null and void—reject the rest of the Gospel recorded by the Evangelists, as the baptism of Jesus by John ; for Mark, inspired by the Holy Ghost, declares the baptism of John to be “the beginning of the Gospel of Jesus Christ the Son of God.” We have heard of “extremes meeting.” Here my opponent strikes hands with his Campbellite brethren, in opposing the Baptists. Christ’s baptism by John is set at nought, and mocked by their “men of war,” and sent back to this modern Prelate, and this self-same day they will be made friends, and the next thing you will hear they, even Methodists and Campbellites, who have been for the last thirty years cutting each others throats, will set down and feast and fellowship together!

DR. DITZLER'S SECOND REPLY.

GENTLEMEN MODERATORS:—Doctor Graves seeks to offset our argument by saying “Baptism and the Lord’s Supper are in the church.”

Now, 1. How could the Lord’s Supper be so placed, when he says the “new man” of Ephesians xi. 15. 16. was the “new church?” This composition of Gentiles and Jews in one new body was conditioned in Christ’s death, and not an *actual* existence till from eight to ten years after Christ’s death. Hence, as Gentiles, were not “brought in,” not incorporated in the church till after eight years had elapsed *from* Pentecost, this church did not exist till eight to ten years *after* the supper was instituted.

Suppose we grant it is *in* the church. He says “*baptism and the Lord’s Supper are in the church.*” But he and all immersionists hold that baptism is administered *to bring people into the church.* Hence it is administered to those not in the church. If the one is in the church—baptism—yet *exclusively* administered to those outside of the church, surely it shows the other, though in the church, can be administered to people who *are in the spiritual* church, yet not identified with a visible organization of it.

Succession. Wall, so accurate and pains-taking in all things, and candid, vol. i. pp. 527–8, Oxford Ed., in two volumes, shows that in the sixteenth century there was not a Baptist church in England. He tells us of the pernicious principles held by a congregation of Anabaptists, who settled about London in the times of Elizabeth—last half of the sixteenth century, but differing widely from Baptists, and when, in the seventeenth century, Baptist churches were organized, they would not receive baptism from those Anabaptists. Dr. Jacks shows that the first Baptist ministers in England withdrew from the English church, 1. 90, Benedict 326, 327.

In America, as in England, the Baptists did not receive their baptism from any other church. We gave you the account of it given by the Baptist historians, Backus, vol. i. 102, 103, Benedict, 450, Cramp, 461. They introduced baptism themselves. Dr. Ford, p. 114, 115, and Dr. Graves in his paper, recently, as well as here, ignores the real origin of their church, and claim that John Clark organized their church in America, as if it had any historic basis, or bettered the case. Benedict, Backus, Cramp, and many historians they cite, all show that Roger Williams originated it, and that Clark never organized his till 1644. Benedict, 462-3, Backus, i. 102-3, Cramp, 461. Now, then, in England, Benedict and Cramp both agree that the baptism of Smyth, Helwys, etc., originated just as did that of Holliman and Roger Williams. They were all Episcopalians. They had not been immersed. Nor did they recognize the right of the Episcopal church to baptize, and they had been baptized in infancy of course. So they baptize each other. Here is Benedict's account:

"It seems that Mr. Smyth and his friends were put to some difficulty in reviving the practice of immersion. He and all his disciples had been sprinkled in their infancy; and therefore, according to their new views, were unbaptized. There were, indeed many churches in Holland, who practiced immersion; but, as they differed widely in sentiments from him, he did not choose to receive baptism from them. This completely refutes Dr. Mosheim's supposition, that the English Baptists derived their origin from the German and Dutch Mennonites; and that, in former times, they adopted their doctrine in all its points. On the contrary, we see that the first English Baptists of which we have any regular account after the Reformation, although living in the midst of the Dutch Mennonites, declined receiving baptism from them on account of their difference of opinions in many important points. 'The foreign Anabaptists,' says Crosby, 'were such as denied Christ's having taken flesh of the Virgin Mary, the lawfulness of magistracy, and such like, which Mr. Smyth and his followers looked upon as great errors; so that they could not be thought by him proper administrators of baptism. This obliged Mr. Smyth to consider of some other means of reviving the ordinance. What method he took is not very clearly stated. It is most probable, that those who were convinced of the duty of believers' baptism first formed themselves into a church, and then appointed two of their number (perhaps Mr. Smyth and Mr. Helwys), to baptize each other, and afterwards to baptize the rest. This subject caused considerable uneasiness and reproach to the first Baptists after the Reformation, both General and Particular. A similar difficulty occurred at the formation of the original Baptist church

in America, by Mr. Roger Williams, who had recourse to the same expedient; and we shall find in the sequel of this history, that the good men in Leicestershire, in the middle of the last century, when placed in similar circumstances, adopted the same method."—*Hist. of the Bap.* pp. 329-330.

Dr. Cramp states, "There has been much dispute respecting the manner in which they proceeded, some maintaining that Smyth baptized himself and then baptized the others. It is a thing of small consequence. Baptists do not believe in apostolic succession, as it is commonly held. But the probability is, that one of the brethren baptized Mr. Smyth, and that he then baptized the others. The number of these brethren soon increased greatly. A church was formed, of which Mr. Smyth was chosen pastor. At his death, which took place in 1611, Mr. Thomas Helwys was appointed in his place. In the above-mentioned year, before Mr. Smyth's death, the church published a Confession of Faith, in twenty-six articles.'—*Bap. His.* p. 287.

Thus you see there is an end of the chain there. But in Germany, their succession breaks again. The baptism of all the Anabaptists was from the Catholics, Munzer, Stork, and all their followers, and Menno, were all Catholics, and the only baptism they had was at the hands of Rome; Munzer was a Roman priest in orders. But the community of Baptists that Smyth and Helwys founded, were *General Baptists*, who afterwards ran into Socinianism and declined in morals. But others of them lapsed into Arianism as Dr. Cramp testifies: "Arianism had crept in among them." etc.—*His. of the Bap.* pp. 498-9.

Benedict records p. 335—"Towards the close of the seventeenth century, a portion of the members of the General Baptist community began to incline to a much more lax system of theology, which in the end spread widely among the people, and carried a considerable portion of them over to the Unitarian, or as it was then denominated, Socinian side."

But the Calvinistic wing is the branch of the church, which Dr. Graves professes to connect with, rather, in their succession theories. But they were open communionists.

"This church followed the open communion plan for a number of years; but a portion of the members becoming dissatisfied with the system, by mutual agreement, the Baptists eventually went off by themselves."

Dr. Cramp thus relates it: "In the year 1633 an event occurred which requires specific notice. This was the formation of the first Particular or Calvinistic Baptist Church in England. Hitherto the Baptists favored the Arminian views. William Kiffin gives the following account: "There was a congregation of Protestant Dissenters of the Independent persuasion in London, gathered in the year 1616, whereof Mr. Henry Jacob was the first pastor, and after him succeeded Mr. John Lathorp, who was their

minister at this time. In this society several persons, finding that the congregation kept not to their first principles of separation, and being also convinced that baptism was not to be administered to infants, but to such only as professed faith in Christ, desired that they might be dismissed from that communion, and allowed to form a distinct congregation, in such order as was most agreeable to their own sentiments. The church, considering that they were now grown very numerous, and so more than could in those times of persecution conveniently meet together, and believing also that those persons acted from a principle of conscience, and not obstinacy, agreed to allow them the liberty they desired, and that they should be constituted a distinct church; which was performed the 12th of September, 1633. And as they believed that baptism was not rightly administered to infants, so they looked upon the baptism they had received in that age as invalid; whereupon most or all of them received a new baptism. Their minister was Mr. John Spilsbury."—*Bap. His.* pp. 302-3.

Here now their baptism was evidently just like all the rest, *self constituted*. They all believed and held to the same position to which we all assent.

Those who wish to see the views set forth by Orchard, 51, 54, 55; Ford, 144-5; Waller, in his "Baptists not Protestants," issued by Dr. Graves, utterly riddled—that wish to see the utter visionary character of them, let him read Giesler's Ecclesiastical History, Vol. i. pp. 254, 258. Mosheim, 100, 101; Wall, 1, 161, 411, just as samples. These Donatists, claimed as Baptists, were the first professed Christians that ever brought a religious question before a civil magistrate—see Giesler 1, p. 258; Mosheim, 100-1.

But not only did these parties—so called Baptists—lead the way in bringing ecclesiastical matters before Monarchs, Constantine the Great, but they opposed the Reformation, the Anabaptists, with all of their zeal and frenzy. Benedict, quoting Orchard, says, on p. 81:

"He [Luther] and his colleagues had now to dispute their way with *hosts of Baptists all over Germany, Saxony, Thuringia, Switzerland, and other kingdoms, for several years. Conferences on baptism were held in different kingdoms, which continued from 1516 to 1527. The support which the Baptists had from Luther's writings, made the reformer's efforts of little effect.*"

Yes, they managed to nullify a vast amount of good, and brought the Reformation to a complete pause, and it has never advanced beyond that point.

Dr. Graves has said "There can be no baptism if the design

be perverted." Well, now look at the design Dr. Graves sees in it and test it by Scripture.

1. Dr. Graves and the Baptists hold that baptism is designed to *initiate* people into the church. But this (1) is nowhere in the Bible; (2) against all that is in the Bible on Baptism; (3) it is against reason; (4) it is utterly against the practice of all churches. So you have no baptism by your own showing.

2. You teach that it is symbolic of the death of Jesus Christ. He died on the cross—how can a dip into living water symbolize such a death?

3. They hold it to be symbolic of the *burial* of Christ, as if a *dip* into and out of water could symbolize burial.

4. They hold that it symbolizes Christ's resurrection. Never did baptism symbolize such a thing, though it had existed 1500 years. Jonah alone symbolized that, and *no other* sign of it was to be given.

5. But the baptism has to come in the line of *succession*. They must be in the regular line. Notice that. But from Tertullian's day A. D. 190, till the fourth century, *all* immersions were by *three* dips, whose symbolism was *the Trinity*, and *nothing else*. They held it as initiative, but its symbolism was *the Trinity*, and they tell us so. See Sozomen's full history of it. So where is the succession here? For three hundred years there was *no* baptism according to this position.

But John's was "*unto repentance*." Is yours so now? So his was not with the proper symbolism. Do you not see how utterly his propositions fail all the way through?

Dr. Graves urges that there is one loaf representing Christ, etc. That is true. So we are *all one in him*, and have this unity of the faith, Eph. iv. 13. We are "*one body in Christ*," not in local forms of government and dogmas. See Rom. xii. 4, 5; I Cor. xii. 12, 13; Eph. i. 21, 22; ii. 13-22; I Cor. x. 17.

As to Catholics, Episcopalians, Mormons, etc., whom he named, have they the same one baptism? the same government?

Now let us notice how the Baptists stand. In England they are divided into General Baptists who were the first Baptists organized. Then 1633 the Particular or Calvinistic Baptists

started up and made a creed as Calvinistic as ever was known. Besides what we have quoted, Cramp, p. 392, tells us again of "Spilsbury, the pastor of the first Particular or Calvinistic Baptist church." "His signature is fixed to the Confession of Faith, published in 1646." Some Baptists, like Ford, take up Knollys, and pretend that *he* figured in a *first* church movement. Benedict says of him, he "landed and tarried awhile in Boston in 1638," p. 369. He had been "ordained by the bishop of Peterborough," and was not yet immersed in 1636. He was judged "to be an Antinomian," left there, preached "at Dover" upwards of three years." Because he so preached, Mather denominates him an Anabaptist. As he came over an Episcopalian, and Roger Williams could find no one to immerse him but one sprinkled, and left Massachusetts because of persecutions as well as Clark in the same year of 1638, how and where did Knollys get immersed? The plain truth is—all these Baptists—for he became one in time—Smyth, Helwys, Knollys, Roger Williams, Holliman, John Clark, Olney, Wickenden, just as *now* all their greatest lights, and as Benedict, Backus, Randall, Cramp hold, held that to "restore baptism," they could baptize each other, though sprinkled.

But did you notice that Dr. Graves all the time, so quotes the Scriptures as to make Presbyterians, Episcopalians and Methodists reprobates? He is compelled to do so to prove up his case. Did you notice that all the Scriptures he quotes are those describing the vilest wretches, open reprobates—fornicators, liars, and all that class of men! Now this is the very style that Howell, the Baptist pulpit, and Baptist writers in the "Baptist Library" indulge in constantly. It has always struck us as astonishing.

As to the Passover, being a family affair, that has no point here; for Christ, our Passover, is *one*, the bread is one. We are *one* bread. That was a necessity. The leaven of sin must be rooted out, but *baptizing* is not the means. That establishes us—if *sin* be rooted out—the *heart* be pure, there is the Scriptural qualification. He says Roger Williams had no successor—that his church did not last four months! Now

"Chad. Brown was chosen his successor" because he had to go to England to procure a charter. Benedict, 450-451; Cramp, 461; Backus, I. 102-3, Knowles, professor in Newton Theological Institution, etc. Wickenden "was ordained by Mr. Brown." Benedict, 451. This Brown was baptized by Williams—was among the first that joined him. Backus, I. 102-3. Olney succeeded to the charge, and served till 1682. Baptist writers are a little confused as to just when Olney took charge—Backus putting him immediately after Williams. But were it all a huge Baptist blunder, we know it helps not the case, since Olney, Brown, Wickenden, Clark, and all got their baptism thence. And as late as 1688, there were only thirteen Baptist churches in America, as Benedict, Backus, and Cramp show, and in 1740, after one hundred years, there were only thirty-seven Baptist churches in America, "with less than three thousand members." As for Clark, a sprinkled congregationalist, he never organized a church till 1644, as all authorities show. This will do now.

We need not repeat what has been gone over. These are the facts in your way. Smith and Helwys founded your Baptist church. They baptized each other. Spilsbury founded the Calvinistic wing. Whence came his baptism, we have no light, and Baptists deplore this fact. Roger Williams founded those in America—being himself only sprinkled. John Clark founded the next at Newport, 1644, being sprinkled himself. Knollys tried to get up a Baptist church in sentiment, being only "sprinkled in infancy." Such was the rise of Baptists. Dr. Graves' wing of the Baptist church is not sixty years old yet. Such Baptists as *he* leads, the world never knew of till in *this century*. Hence—*under which king?* is very appropriate here. *By your position, then, there is not a Baptist in Missouri!* None of you have been baptized. You have no right to the Lord's Supper. To be consistent, you dare not approach the table. If you believed your doctrine really—had substantial confidence in it, you would not approach that table—*no, never.*
—[*Time out.*

DR. GRAVES' THIRD SPEECH.

MR. PRESIDENT :—I now resume my argument where I closed when I sat down. This question has a twofold aspect. It not only may mean an unbaptized Christian, but an unbaptized *sinner* as well.

1. A sinner, a confessedly unregenerate person, young or old, cannot be baptized by the authority of Christ, as I have demonstrated in the discussion of the last proposition, and shall still more fully prove under the fifth, yet to be discussed, and therefore such a one cannot scripturally be made a member of a Christian Church, and consequently cannot partake of the Supper. This seems to me conclusive.

But an unregenerate person has never by faith, "discerned" Christ, nor could he, if baptized and brought into the church and to the Supper "discern the Lord's body," and he would therefore eat and drink condemnation to his own soul.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. xi, 29.

That soul alone, that is "born from above," quickened and made alive by the Holy Spirit, that has been brought into a peaceful, joyful union with Christ, and made to feel his love shed abroad in his heart, can "see," comprehend the teachings of the Spirit and the things pertaining to the Kingdom of God, or the nature of that Kingdom. Christ plainly taught this fact to Nicodemus when he said—

"Except a man be born again, from above, he cannot see *i. e.* discern the Kingdom of God."

2. Paul declared the same great, but so much—misunderstood, doctrine to the Church at Corinth.

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which

God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." 1 Cor. ii, 6-16.

The terms "judgeth" and "judged" in the fifteenth is the same word in the Greek as "discerned" in the fourteenth verse, *anakrinei*, and should be translated "discerned" to preserve the sense, *i. e.*, "But he that is spiritual discerneth all things, yet he himself is discerned by no man," *i. e.*, merely *natural* man, which the Christian is not. The unbaptized or baptized sinner, the unquickened man, cannot discern Christ as Savior, in his office as Redeemer, Priest and King, cannot discern the glorious system of salvation by grace, cannot discern the visible kingdom, cannot discern His doctrines—justification, regeneration, sanctification, adoption, glorification—cannot in any respect discern the Lord's body in the celebration of the Supper, and therefore cannot but eat and drink condemnation to his own soul. And it does seem to me that these teachers, professed ministers of Christ, who mislead him by their false teaching and influence him to partake, and thus profane the Sacred Feast, must bring down the condemnation of Christ upon their own souls. If they themselves are indeed "spiritual," must they not see, discern, that the unregenerate are wholly disqualified to rightly partake of the Supper, and see and know from the plain teachings of the Word of God that such characters are positively forbidden to participate, and that they themselves are forbidden to invite them to partake of it.

The entire symbolism of the Supper as I have already shown forbids their participation, and it can be still more clearly shown in my next and last argument.

VI. EACH LOCAL CHURCH IS MADE THE GUARDIAN OF THE PURITY OF THE LORD'S SUPPER, AND IS COMMANDED TO PERMIT NO "LEAVEN" TO BE PRESENT AT ITS CELEBRATION.

In the church at Corinth was a Christian man, a lately converted heathen, but incestuous. The sinfulness of this act had not duly impressed him. He may have had influential relations, or strong personal friends in the church, or otherwise he might have been so excellent a man that the church did not act upon his case, and Paul used the authority of an Apostle, adjudged the case, and in the name of the Lord Jesus commanded that such an one should be immediately excluded, before another supper should be celebrated, and he lays down a general rule for the regulation of the Supper by his churches for all future time.

"Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth. I wrote unto you in an epistle not to company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person."—I Cor. 5.

He refers to the *Passover* as a type of *Christ*, and incidentally of the Supper as analagous to that memorial feast, *that this like that*, must be strictly kept, observed according to the expressed law laid down to govern it—that nothing answering to "leaven" must be allowed in connection with it. My opponent's reference to the Paschal Feast and the analogy he sought to institute between it and the Lord's Supper, in my opinion was the only semblance of an argument bearing upon this question, that occurred in his hour's speech. If I understand the teaching of Paul in the above passage, Eld. Ditzler could have chosen no analogy more fatal to *his* individual theory, that the unregenerate as well as the regenerate, the unbaptized sinner

as well as the baptized saint, is equally entitled to partake of the Lord's Supper.

The Paschal Feast was not a national, nor a social, but a family ordinance. It was to be observed by the families of Israel, in their generations forever, as a *memorial*, not a means of grace and personal salvation. The feast was placed under the control of the master, the head of the family, to be observed, not by laws that seemed good unto him, but by those specifically appointed by God. Let this be remembered. It was not *his supper* but the "Lord's Passover," and he as a faithful, God-fearing servant must keep it according to the law of God, no matter who might call him a selfish bigot and an illiberal sectarian. We learn from this—

1. *He could not, without violating the Divine law of the Passover, spread the feast in his own house with open doors, giving no invitation—i. e., prescribing no conditions, but permitting all who deemed themselves fit to come and partake.*

He could not alienate the responsibility Jehovah laid upon him personally, to see that the feast was observed in its purity according to the law of his God. He was to know if there was any uncircumcised one in his own family, and he was to judge if there was any leaven in his house or brought by any member of his own family to the feast. And in like manner he must judge if his neighbor's family whom he invited, was circumcised, or was bringing leaven with it to the feast spread in his house, and under his supervision.

This loose and irresponsible way of setting the Lord's Supper, as it were out upon the common, with the simple announcement, "Supper's ready," as the "liberals" of Brooklyn do, or preparing it and leaving it open to all without any announcement whatever, as Mr. Sawtelle, of San Francisco does, is to profane the Sacred Feast.

A Jew, merely because he was a Jew, had no right to go into any Jewish house he pleased to celebrate the Passover with any other family than his *own*, except by special invitation and upon certain divinely fixed conditions, viz :

2. *Each Jew, each family, must possess the self same qualifications that the family possessed which invited.*

If they lacked any one of them they could not by God's law be invited. If a Jew was uncircumcised he could not eat the Passover with his own or any other family without willfully sinning against God. Now all Pedobaptists known to me, and all Methodists, except my opponent, hold and teach that Christian Baptism comes in the room and place of circumcision—this argument is conclusive to them, that no unbaptized person can partake of the Lord's Supper, but I will not press it upon Elder Ditzler because he has surrendered it—that baptism, comes in the room of circumcision—as he now says the Lord's Supper does in place of the Passover—but I do press it as conclusive upon all Methodists who endorse their Discipline and the standard theological exponents of Methodism like R. Watson, Wesley, Dr. Summers and Bishop McTyeire—and I will press his own position upon him. He affirmed that Proselyte Baptism was continuously practiced by the Jews, and that Christian Baptism comes in place of *it*—and is governed by the same laws. If so, then as no one or no Gentile in particular, could partake of the Passover, unless he had received this baptism, therefore *now* no Gentile can partake of the Lord's Supper without Christian Baptism. He must feel the force of this if he is susceptible of feeling.

3. *But the master of the family was not at liberty to invite whomsoever he pleased—or whensoever he felt like it.*

He had no right to any personal feeling about it, he must obey the law of God at his own peril. (1). He could only invite when his own family could not eat all the Lamb. (2). The family invited must not only possess the same qualifications of the family inviting, but it must not bring in any *leaven*.

Now apply this to the Supper. Each local church is a family, independent of all others, and the Supper is placed under its guardianship and *it* is responsible for its purity. The Supper does not belong to the church. It has no right to make rules governing it. It has no right to invite whom it pleases.

It is the Lord's Supper, and the church must observe the Lord's rules. It must not invite another family though bearing the name of Baptists or any name; unless possessing *the same qualifications with itself*. The family invited must bring in

no leaven. No unscriptural doctrine, no divisions—no confessedly unregenerate member, no malice, no bitterness, no heresies, no members walking disorderly in the judgment of the inviting church and refuse to be baptized. This is the law of Christ. To refuse to be baptized at all as Christ commanded, and thus set at naught his authority, would be to walk disorderly—it would be open disobedience and rebellion.

But he says that my position is setting up men—the church in judgment upon men's religious profession.

All I can or care to say is, the Lord Jesus has placed this responsible duty upon his church and she must discharge it, no matter what men may say. The command to her is, purge out the old leaven. It is her business to judge those, and only those *under her disciplinary control*, not those without her jurisdiction. Let me read again—

“I wrote unto you in an epistle not to company with fornicators.” “Yet not altogether with the fornicators of the world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.” “But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat.” “For what have I to do to judge them that are without?” “But them that are without God judgeth.”

These Scriptures are thoroughly conclusive that the unbaptized in the estimation of the church—for all such are confessedly *without*—cannot be invited to the Lord's Supper. The indiscriminate invitations now so common, to all members of sister churches who may be present to come forward and participate, is unscriptural and of evil tendency. The church does not know whether those who come forward are baptized or not—does not know whether they are bringing a mass of leaven with them or not—or whether they are “sound in the faith and orderly in their Christian walk.” They may be heterodox—they may be “revelers” and “drunkards”—“impostors.” What is the church to do? If she does not know that each one is without leaven—she has no authority to invite. A professed minister may be present, but unless the church has good evidence that he is all right, she has no right to invite him to preach or assist in administering the Supper.

Let each church limit her Supper as she does her voting—

to her own members and then no-one will have any cause to complain, and this continual cry of close communion would be silenced in one day. If a brother member or minister should be present at a communion season, and any one member well acquainted with him, should vouch for his fitness in all respects, or a minister so well known to all as to need no letter "of commendation," the church would be justified in inviting him, for she always has more than her own family can eat, but in every case let it be done upon a motion, and the unanimous vote of all.

Christ said the children of the world are wiser in their generation than the children of light; Do not Masonic and Odd-Fellow Lodges act upon these very principles? Can any one because he professes to be a Mason enter the Lodge, or professing to be a Master Mason in a Lodge five hundred or a thousand miles away, is he therefore invited to officiate without examination? And who ever heard a Mason complain because he is ever so strictly examined and his pretensions tested? The officers of a Masonic Lodge very well know that it is their duty to *know* that each one entering to participate in its privileges is all right, and can it be less the duty of the Church of Christ and its officers, who are so expressly commanded to let no leaven pollute the feast, no unqualified person to partake of it. And who in all the world ever heard an Odd Fellow complain of and abuse Masons, because they were not allowed to enter and enjoy the rites and ordinances of Masonry. No one, and what shadow of reason have Methodists, Presbyterians and Disciples to complain of Baptists because they do not invite them to the ordinances of our churches? Why not complain, and call us "close," illiberal, and narrow and unchristian, because we don't invite them to come and *vote* in the election of a pastor or in the discipline of a member? They have as much reason in the one case as in the other.

Eld. Ditzler, to excite your prejudices, says we do not invite Pedobaptists because we regard them as reprobates! Every candid man knows it is because we do not believe they are Scripturally baptized, and all those, more Christian than partisan among them, admit that we are consistent in this.

FINALLY, This law was strictly observed by all the Apostolic Churches, and by all professed Christendom, until the rise of Methodism, as all commentators and historians are free to declare. To Methodists alone belong the absurdity of administering The Supper to the confessedly unbaptized, and at the door of Methodism alone is laid the fearful sin of administering it to the unbaptized sinner to convey to his soul the grace of justification, and to renew his soul in the image of God. Why does Eld. Ditzler stand here and advocate that the Supper should be carried out of the Church, and given to the unbaptized and unregenerate?

For no other reason than to use it as a *sacrament* of salvation—a means of salvation, the channel of salvation! This is as gross a perversion of it as that of which the Catholics are guilty when they make it a “bloodless sacrifice of Christ.” It is for this Dr. Ditzler administers it to sinners. He has vowed to hold and teach that Baptism is a sacrament “by the which he doth work invisibly in us, and doth not only *quicken*, but also strengthen and confirm our faith in him.”

In 1840, the Methodist Episcopal Church, issued from their office, No. 200 Mulberry street, New York, a book entitled “Wesleyana,” or a complete system of Wesleyan Theology. Of course it is endorsed by all the Methodists of our country. No one will dispute this.

Chapter xvi. sec. 1, is devoted to the subject of “Means of Grace” Hear this, “The Lord’s Supper was ordained by God to be a means of conveying to men either preventing, or *justifying*, or sanctifying grace, according to their several necessities. The persons for whom it was ordained are all those who know and feel that they want the grace of God, either to restrain them from sin, or to show their sins forgiven or to *renew their souls in the image of God*. To come to the Supper of the Lord, no fitness is required at the time of communicating, but a sense of our state of utter sinfulness and helplessness; every one who knows he is *fit for hell being just fit to come to Christ in this as well as all other ways of his appointment*.”—pp. 283, 284.

And, on page 258 second paragraph, we have these words: “This (the supper) is also an ordinary, stated means of *receiv-*

ing the grace of God." * * "Is not the eating of that bread and the drinking of that cup, the outward, visible means whereby God *conveys into our souls* that *spiritual grace*, that righteousness and peace, and joy in the Holy Ghost, which were purchased by the body of Christ once broken, and the blood of Christ once shed for us?"

A strong writer, commenting on this, has said: "Is not this "worshipping the creature above one that is called God?" Is not this the same in substance as the worship it receives at the hands of the Mother of Harlots and abominations of the earth? Both Catholics and Methodists aim at the same end, the pardon of sin. Both believe the rite to be efficacious—both believe that sanctity of heart and life are attained through the *observance of this ceremony*." That "the complete system of Wesleyan Theology" holds this ceremony as a *converting instrument* in the hands of the clergy is evident from its own language on page 284. "In latter times many have affirmed that the Lord's Supper is not a *converting ordinance*." * * * The falsehood of this objection, appears both from Scripture precept and example."

We can see from this why Methodist Presiding Elders, invite and urge sinners all over this land to come and partake of their Supper and tell them that if they were ever converted, it was when as guilty sinners they were partaking of it. Fearful, pernicious teaching!! Is it any wonder that intelligent Baptists cannot commune with Methodists?

It is true as charged that Wesleyan Methodists one and all, are holding this figment of popery, which though it does not teach the transubstantiation of the *accidents of bread and wine* into the real body of Christ, it holds that it transubstantiates the *sinner* into a saint. So much are they wedded to sense, that what God has reserved as His own prerogative, a little piece of bread and sip of wine, when consecrated by the prayers of a Presiding Elder, are so magnified as to usurp the power to "*convert the soul*," which embraces the whole process of regeneration and sanctification. I would as soon partake of the idolatrous mass of the Catholics! How can Presbyterians, how can Disciples eat the supper with Methodists?

Do they believe this? I will not say it. How can Methodists oppose the Baptism of the Disciples, for the remission of sins, when they themselves practically claim for their own "sacraments" a power of conveying salvation to the souls of the most sinful?

DR. DITZLER'S THIRD REPLY.

GENTLEMEN MODERATORS:—Let us not forget the issue before us. It is not only whether a regenerate soul and a baptized regenerate believer—one of God's children, has a right to his Lord and Master's table through Christ or not, but whether it is suspended 1. upon impossible conditions, 2. Absurd conditions, 3. Monstrous and intolerent conditions.

From Dr. Graves' stand-point we have shown that no one, no Baptist, no person on earth can take the Lord's Supper: We quoted the Doctor, *The Texas Baptist Pulpit*, etc., and Ford, J. L. Waller of Kentucky, Orchard, and all agree here, that to be a baptized person the following conditions must hold good in every case. 1. The party baptized must be dipped, "immersed." 2. He must be regenerated before he is dipped, else it is not baptism, any more than if you dipped a rock or a cat. 3. The party must be baptized for the right purpose. 4. He must be baptized with the proper symbolism. 5. It must be by the proper administrator, by one who represents such a state of things in every link in the chain, in every person baptized who is a link in the chain of the tens of thousands between him and the apostolic age! If the man who baptized you has not all five of these things holding good in his case, he is not a proper, not a legitimate administrator. And so of his baptizer, and his on, on till the apostolic age. What a monstrous mass of hideous absurdities!

Let us test just one of these five absurdities. He must be baptized with the right symbolism. If he does not mean to represent *all* that baptism symbolized, or the party baptizing him rather, it is not baptism! Now Baptists make baptism symbolize from five to eight or nine things—regeneration, death to sin, purity of life, sign of death, burial, resurrection, and make it *initiatory* into the church, etc., etc. Now how on earth can they presume that such were the views of every baptism that stands between them and eighteen hundred

years ago? How startling the absurdity!! It implies, as we said, 1. Infallibility of judgment in the administrator to fail of error in judging whether the man's heart was in every baptism since apostolic days in that line regenerate or not. 2. Omniscience—to know all hearts. 3. Ubiquity or omnipresence—in all the line of baptisms down. This throws the claim of popes and councils into contempt. It overshadows all the infallibility of the Vatican, and perfectly dwarfs the claims of Pius the Ninth.

Now let us examine a little further into American Baptist history. It is a fact that a party of men, some twelve in number, went to Rhode Island, settled on a spot they called Providence. Not one of them had been baptized by immersion. They had all been sprinkled. Now Benedict, Backus, Cramp, all standard Baptist historians, tell us that Holliman baptized Williams, then Williams baptized the eleven, and they constituted the first Baptist church in America. Thos. Olney is one of their party, and Wm. Wickenden soon became another. Backus, 1, 102, Benedict 450. These two became leading Baptist ministers. Another celebrated Baptist minister is Wm. Vaughn, who organized the second church at Newport, and became a pastor to it, Benedict, 467. But he was baptized by Wickenden, whose baptism was from Williams.

Now in view of these facts, all from the highest Baptist standards in America, all confirmed by all the standard historians of our country, what becomes of this myth about succession? Does Dr. Graves complain of my charges as to the reliability of their writers or history when treating on the dogmas and practices that separate us and them? Why, who throws more discredit on their standard and best historians, than he, Ford and their kind. They do not allow that the very men who were selected to write *Baptist* history because of their advantages, opportunities and contiguity to the churches and records, are at all trustworthy on the very things of all else they were best qualified to write on, and where they had no motive to suppress or depart from the truth.

But these Baptist standards all put it in evidence that bap-

tism was a deplorable failure till it was rescued and saved by Methodism. Drs. Jeter, Cramp, Backus, Benedict, all prove that. Backus proves 1,152, that up to 1741—after one hundred years' existence and over, there were only nine Baptist churches in Massachusetts, "and none in New Hampshire and Vermont"—no, nor in Georgia, North Carolina, New York, or Maryland. The first in Vermont was in 1768, the second in 1773.

Here then we see their succession theories utterly ground to powder in the house of its own ablest historians. We mean what we say when we assert that all the ablest Baptist historians—all the learned Baptists of New England and New York do utterly repudiate this myth, as well as those of Virginia and Pennsylvania. It is a whim of the imagination, a film of the blinded eyes of prejudice, a dream of intolerance, born of bigotry, and palmed off upon the unwary and uninformed.

The Doctor thinks Judas did not take the supper. Mark thus relates it, ch. xiv, 13-20, "And as they sat and did eat, Jesus said, Verily I say unto you, one of you which eateth with me shall betray me. And he answered, it is one of the twelve that dippeth with me in the dish, and as they (the twelve) did eat, Jesus took bread and blessed and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it."—23d verse. So Luke xxvii, 17-21. So it is certain Judas partook of it. Christ left him to his own responsibility in the premises.

But we demand to know if you have any right to set this ordinance above others, or this particular command above other commands of Jesus Christ. He commands all our duties. He commands honesty, charity, purity, prayer, duty as parents, as children, neighbors. Are any of these less important than the Supper—purely a memorial outward, though solemn and beautiful service? Is it more imperative than paying one's debts, or bringing up our children in the nurture of the Lord? Now let me ask, do you debar people from the communion because of failure to obey these commands? A

Baptists kept away for want of observing these all-important commands of the Master? Alas! no. Here, then, you are attaching undue value to one command over other equally vital ones, which is wrong.

You act on the assumption that the apostles at once baptized all their converts. This is so far from correct that there is no proof that the twelve ever baptized anybody in all their lives. It is evident from the records that they did not personally baptize, and Paul only baptized a few persons, 1 Cor. i, 15-17. See Acts x, 44-47, Peter "commanded them to be baptized." Were these parties now to wait for baptism before they could take the supper? There is nothing in baptism, its nature, object or "symbolism" that necessitates it. We do hope to see this baptismal question put upon its true and Bible merits, and end this endless war on it. It has been made to be everything by turns. No wonder people are confused over it. We are told by the old dark-agists that it is a door, a seal of the covenant, a sign of regeneration, a symbol of death, burial, resurrection, an initiatory rite, entrance into the church, a pledge of pardon, remission of sins—yea, a God indeed, they had as well say. We have a supreme disgust for the silly trash that old sleepers have spun out on this ordinance, and repeated in all the land by the Rip Van Winkles of theology.

The Doctor thinks I am out of order by going into an exposure of his absurdities. He gives us his position. We examine it, test his position, and how can it be out of order? But the Doctor has forgotten how he quoted creeds, confessions and prayer-books—rituals, tracts, theological text-books from Presbyterians, Episcopalians and Methodists when on Infant Baptism. What had *they* to do with the scripturalness of Infant Baptism? Nothing at all. But his position on what constitutes valid baptism, is right to the point here. Yet he pretends that to show what Baptists mean by baptism is out of order!

Now it is well known that they pretend it is not close communion, but close baptism—we demand immersion. Our consciences are very tender here, and you must bear that in

mind. But "Disciples" are immersed. Ah! you are not immersed for the right purpose, etc., nor by a constituted authority! Ah, yes! Well there is a good man who was immersed by a regular Baptist preacher, but he has united with the Methodists now, and yet presents his claim for the emblems. Do you give *him* the Supper? No, no! Why? Is he not one who immersed? Yes. Is he not a pious, excellent man? Yes. *Why* do you refuse him the emblems? That tells the story. It is not close baptism, but CLOSE BIGOTRY!!

What if Wall did write to prove immersion in every age—he could not do it till the close of the second century and dawn of the third, when it was a superstitious, trine immersion. He proved aspersion in the Apostolic age—that is better. As to authorities, none of them take Dr. Graves' view. They all reject his theory. By his position, not one of all the authorities he quotes is correct.

We call your attention to the fact that the *founders* of the Baptist church wholly rejected such a position as the Doctor holds. Smyth, Helwys, and all their leaders in England—Williams, Clark, Olney, Backus, all held differently. It is a little remarkable, also, that the three greatest lights the Baptists ever have produced—Bunyan, Hall, Spurgeon—were all open communionists, and Spurgeon has said the severest, the most cutting things against it that ever was said by any one, I reckon. It makes the Christian system far more illiberal than the Jewish church in its most ritualistic times. This we elaborated before.

They have relied much on the words of the commission—"baptize, teaching them to observe *all* things." That is right; but what has it to do with what a regenerate soul may do before baptism? Teach them *to observe* all things surely does not mean that the party could not do duty and observe a command of Jesus before the minister chose to baptize him.

The very fact that the Twelve observed it before baptism was instituted as an established rite of the church or commanded, or named, and the absence of any proof that they had been baptized at all, themselves, settles that point. But

it is not simply baptism they interpose, but *the five elements* that must enter into baptism to make it baptism at all—there is the ten-fold evil the Doctor has to grapple with, but utterly ignores.

Dr. Graves winces under our rebuke for so quoting and applying scripture, as to make Presbyterians, Disciples and Methodists wicked reprobates.

DR. GRAVES—I deny such intention. I had no such intention whatever.

DR. DITZLER—No, I have no idea he meant it that way—none whatever. But they have gotten into such a habit of looking wholly one sided at this question, that they do not notice the weakness and very offensive nature of their applications of Scripture. The Baptist Pulpit in my hand does the same thing—quoting those Scriptures that advise us to keep aloof from the basest of characters to show *why* they won't hold communion with other churches.

He claims great things for Baptists on Liberty, and tells of the commission of Holland and what they reported, and this is paraded as *Baptist* glory. Now, 1. It was not Baptists at all, but Anabaptists they tell us of. No Baptist existed earlier than 1606 to 1608 on this earth, as we have shown from their own record.

2. By Anabaptists they do not mean those of the kind existing in Germany, whom all Europe detested.

3. They simply mean those various sects who repeatedly broke off from Rome and rebaptized, not on account of mode, nor infant baptism, since *all* of them baptized infants, save such as repudiated baptism altogether—the Manichæans, etc.

4. In the next place Benedict puts it in evidence that but for the restraining power of the civil Magistrates, the Baptists—the *first* Baptists would have virtually exterminated each other in Holland and England. And hardly were they settled in America than they began war on each other over questions of psalmody, elders, etc.

5. Finally it was in Holland where the noble Arminius, Keplar and others had taught liberty that mainly Williams,

Locke and others caught all the ideas they had on toleration and liberty. In blood and sufferings Holland had worked out that question before there was a Baptist on earth. Baptists never had the upper hand or power to persecute in any land, and hence are yet to be tried. The Anabaptists showed *their* hand the moment they got power, even though only for a day. And the readiness with which they vilify, asperse and traduce those who differ from them, shows their capacity if they had the power.

They poured abuse on Bunyan in torrents because an open communionist. He was denounced as "Anti-Christ," "liar," "devil," etc., by his own brethren. These tempers tell too plainly what they would do had they the power.

But Dr. Graves tried to make a point by the fact that no one but *a member of the family* could take the Paschal Feast. Grant it, what help does it afford to his cause? It is on my side—supports our position. THE CHURCH AS A WHOLE IS GOD'S FAMILY. "The whole family in heaven and earth" is of Him, and "one bread and one body." Eph. iii, 13, 14; 1 Cor. x, 16, 17; Tim. iii, 15. All who have the Spirit of Christ are "adopted" into his family, household, church. Rom. viii, 14-17; Eph. ii, 19-22; 1 Cor. xii, 13, etc. Hence all his adopted, regenerated children are entitled to the Supper. Hence while this fact gives no support to your cause, and a congregation, as such, is not equivalent to a family, nor so put in the New Testament, yet our position is supported by it—his church is his family. Hence all his church spiritual that can do this in remembrance of Him, is entitled to the ordinance.—[*Time out.*]

DR. GRAVES' FOURTH SPEECH.

MR. PRESIDENT:—I came here to discuss the question you announced,—to affirm and to prove by God's Word, and the concurrent voice of the Christian world, and the practice of the church of God in all ages—that "Christian baptism is prerequisite to the Lord's Supper." Nor can I be turned again, for one moment, aside to notice his persistent misstatement of the *faith* and perversion and travesty of the history of Baptists, until I have put in all my arguments and proofs, and then if time should permit, I will employ it in exposing his unwarranted statements which he designedly introduces here, to excite the prejudice of his partizans and the uninformed and unthinking, against me and my people.

I now add to my Scripture arguments and proof, the testimony of the highest authorities of the Methodist Church first; and then, that of the representative writers of all denominations.

1st. What are the teachings of the M. E. Church Standards?

1. METHODIST DISCIPLINE, Art. xiii. "The visible church of Christ * * *in which* the Sacraments [baptism and the Lord's Supper] are duly administered." That none can, according to its Ritual, "be admitted to its communion" without baptism. See Dis. Chap. 13, Sec. 4.

2. DR. ADAM CLARK (Methodist), in his "Discourse on the Eucharist," remarks: "As no person could partake of the Paschal lamb before he was *circumcised* (Exod. xiii. 43-48), so, among the early followers of God, no person was permitted to come to the Eucharist till he had been *baptized*." (See Eucharist, p. 46.)

3. RICHARD WATSON says: "It is obligatory on all who are convinced of the truth of Christianity to be baptized; *and upon those thus baptized, frequently to partake of the Lord's Supper.*"

He clearly places baptism before the Supper.

Dr. G. F. Hibbard, in his work on Baptism, (which, in 1852, was made, by the General Conference, the text book for all theological students, and is I think to-day,) says:

"It is certain that baptism is enjoined as the *first public duty* after discipleship. . . . The *very positio*; therefore, that baptism is made to

occupy in relation to a course of Christian duty, namely, *at the commencement*, sufficiently establishes the conclusion that *the ordinance of the Supper*, and all other observances which have an exclusive reference to the Christian profession, must come in as *subsequent duties*. . . . And thus we hold that Christ enjoined the *order*, as well as the duties themselves; and in this order of Christ, baptism *precedes* communion at the Lord's table." (Hibbard on Baptism, part 2, p. 177.)

"It will be more satisfactory to inquire, *How* the Apostles understood the commission with respect to the *relative order* of the Christian institutes? The argument from *apostolic precedent* is undeniably important. They were commissioned to *teach* the converted nations 'to observe *all things whatsoever*' Christ had *commanded*. This was the extent, and this the limit of their authority. . . . What, then, did the Apostles teach and practice with respect to the *time* and *relative order* of baptism? On the day of Pentecost, when the people inquired of the Apostles: 'Men and brethren, what shall we do?' Peter answered, *Repent! and be baptized every one of you in the name of Jesus Christ,*' etc. (Acts ii. 38.) Luke sums up the glorious *results* of that memorable day thus: 'Then they that *gladly received his word* were *baptized*; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and *in breaking of bread*, and in prayers.' (Acts ii. 41, 42.) This was the first occasion on which the Apostles had been called upon to exercise their high commission. And here, indeed, we are called upon to notice particularly the *order* in which they enforced the divine precepts. Upon their anxious hearers they enjoined, *first*, repentance; *then* baptism; *then* the duty of church membership; and *then* 'breaking of bread,' or the Lord's Supper. Comparing the *order* here observed with the *order* of the words of the commission, we are struck with admiration at the prompt fidelity of the Apostles." (Hibbard on Baptism, part 2, pp. 176-179).

Again: For example, DR. HIBBARD (Methodist) says: "The concurrent voice of the Christian world excludes an unbaptized person from fellowship in the visible Church of God." * *

"It is but just to remark, that in *one principle* the Baptist and Pedobaptist churches agree. They both agree in *rejecting* from communion at the table of the Lord, and in *denying* the rights of church fellowship to *all who have not been baptized*. Valid baptism they (the Baptists) consider as *essential* to constitute visible church membership. *This we* (Pedobaptists) *also hold*. The only question, then, that here divides us is: 'WHAT IS ESSENTIAL TO VALID BAPTISM?'" (Hibbard on Bap., part 2, p. 174.)

"Baptism, from its very nature, stands at the *opening* of the visible career. It is a *badge* of the Christian profession—the seal of the Gospel covenant—the *ordinance of admission into the visible Church of Christ*. Previously to baptism, the individual has no rights in the visible Church. . . . No society of Christians would receive an *unbaptized* person into their community, and tender to him the privileges of their body. So far as proper church rights and privileges are concerned, he is regarded in the same light as any unconverted man.

Speaking of Dr. Kendrick's argument for baptism preceding the Supper the Western Christian Advocate (Meth). of January 11, 1871, says: "Nor do we doubt that the *legitimate order* of the sacraments [baptism, is as our contemporary contends. Baptism very properly comes before the Lord's Supper."

You see that Elder Ditzler stands here to "inveigh" against the teachings of the Discipline and the highest recognized standards of his own church, and I call upon his Conference to impeach him—or revise or expurgate its standards.

Let us now hear the testimony of the representative writers of other denominations.

"**LORD CHANCELLOR KING**, a distinguished Episcopalian, in his "*Inquiry*," part 2, p. 44, says, "Baptism was *always precedent* to the Lord's Supper; and none were ever admitted to receive the eucharist till they were *baptiz-d*. This is so obvious to every man that it needs no proof."

Says Vincent L. Milner: "In requiring baptism and church fellowship among these qualifications, they [Baptists] agree with almost all Christians in every age and country. If their views of baptism are correct, they are bound to apply them imperatively to all who apply for admission to communion." Speaking of baptism as a non-prerequisite to the Supper, the *Churchman* says: "We need not say to churchmen that this is a view which is utterly repugnant to the whole teaching of the church in every age, and to the whole course of history." Says Dr. Manton: "None but baptized persons have a right to the Lord's Supper."—(Supplement to Morning Exercises, p. 199.)

PROF. GARDNER says: "So all denominations believe and teach at the present day. Hence it is that no church of any denomination, except [the Methodists] a few Free Communion Baptists, will admit any person, however pious, to its communion table, *unless* he has been *baptized* in some way. This is the great reason why the advocates of "open communion" withhold the elements from their *own candidates* for baptism, and from the *pious Quakers*, who deny all water baptism." Gardner on Com. p. 50.

ROBERT HALL, the celebrated leader of Free Communion Baptists in England, says: "Let it be admitted," as it unquestionably is by all other mixed communionists, "that baptism is, under all circumstances, a *necessary* condition of church fellowship, and it is *IMPOSSIBLE* for the Baptists to act otherwise;" *i. e.*, than to *restrict* their communion at the Lord's Table to their *own churches*. "The recollection of this may suffice to rebut the *ridiculous* and silence the *clamor* of those who so loudly condemn the Baptists for a proceeding which, were they (Mixed Communionists) but to change their opinion on the subject of baptism, their *own principles* would compel them to adopt. They both concur in a *common principle* (namely, that baptism is *prerequisite* to the Lord's Supper), from which the practice (of *restricted* communion), deemed so offensive, is the *necessary* result." (Hall's Works, vol. 2, p. 213.)

Here is the testimony of the Presbyterians—

“DR. EDWARD D. GRIFFIN (Presbyterian), late President of Williams College, in his celebrated ‘LETTER on Communion at the Lord’s Table, addressed to a member of a Baptist Church,’ in 1829, remarks: ‘That we ought not to commune with those who are not baptized, and of course are not church members, even if we regard them as Christians.’” See Fuller on Communion, p. 270.)

DR. JOHN DICK (Presbyterian), in maintaining that “baptism is *requisite* to entitle a person to a seat at the table of the Lord,” says: “I do not know that this was ever called in question till *lately*, that a controversy has arisen among the English Baptists, whether persons of other Christian denominations may not be *occasionally* admitted to the holy communion with them; and it became necessary for those who adopted the affirmative to maintain that baptism is *not* a previous condition. This assertion arose out of their peculiar system, which denies the *validity* of infant baptism. But to every man who contents himself with a plain view of the subject, and has no purpose to serve by subtleties and refinements, it will appear that baptism is as much the *initiating ordinance* of the Christian as circumcision was of the Jewish dispensation. An *uncircumcised* man was not permitted to eat the Passover, and an *unbaptized* man should not be permitted to partake of the Eucharist.” (Dick’s Theology, Lect. 92, p. 494.)

The American Presbyterian, a standard church paper:

Open communion is an absurdity when it means communion with the unbaptized. I would not for a moment consider a proposition to admit an unbaptized person to the communion; and can I ask a Baptist so to stultify himself, and ignore his own doctrine, as to invite me to commune with him while he believes I am unbaptized? I want no sham union and no sham unity, and if I held the Baptist notion about immersion I would no more receive a Presbyterian to the communion than I now would receive a Quaker. Let us have unity, indeed, but not at the expense of principle, and let us not ask the Baptist to ignore or to be inconsistent with his own doctrine. Let us not either make an outcry at ~~his~~ close communion, which is but faithfulness to principle, until we are prepared to be open communionists ourselves, from which stupidity may we be forever preserved.

The Interior, a representative Presbyterian paper of high merit, says:

“We agree with them (Baptists) in saying that unbaptized persons should not partake of the Lord’s Supper.” Again, “Close communion, in our judgment, is a more defensible position than open communion, which is justified on the ground that baptism is not prerequisite to partaking of the Lord’s Supper.”

Dr. Doddridge, a learned and pious Independent Pedobaptist, remarks:

“It is certain that as far as our knowledge of primitive antiquity

extends, no *unbaptized* person ever received the Lord's Supper. How excellent soever any man's character is, he must be *baptized* before he can be looked upon as completely a member of the Church of Christ." (Doddridge's Miscellaneous Works, p. 510.)

Here is what Congregationalists testify

DR. TIMOTHY DWIGHT (Congregationalist), late president of "Yale College," affirms: "It is an *indispensable* qualification for this ordinance that the candidate for communion be a member of the visible Church of Christ *in full standing*. By this I intend that he should be a person of *piety*; that he should have made a *public profession* of religion; and that he should have been *baptized*." (Dwight's Theology, vol. 4, p. 365.)

"And DR. NATHANIEL EMMONS (Congregationalist) observes: 'As to the Gospel Church, it is plain that it was composed of none but *visible saints*. No other but *baptized persons* were admitted to communion; and no adult persons but such as professed *repentance and faith*, were admitted to baptism, which shows that they were visible saints.'" (See Platforms, page 2.)

I quote from the *Independent*, under a previous editorial management, when it was a recognized mouthpiece of Congregationalism. Speaking of the Baptist principle of restricted communion, the following were its words:

"We do not see how their principle differs from that commonly admitted and established in Presbyterian and Congregational churches."

Here is the teaching of A. Campbell, the founder of the sect known as Campbellites or Disciples, and of their standard papers:

Alex. Campbell: "But I object to making it a rule, *in any case*, to receive unimmersed persons to church ordinances: 1st. Because it is nowhere commanded. 2d. Because it is nowhere preceded in the New Testament. 3d. Because it necessarily corrupts the simplicity and uniformity of the whole genius of the New Testament. 4th. Because it not only deranges the order of the kingdom, but makes *void* one of the most important institutions given to man. It necessarily makes *immersion* of non-effect. 5th. Because in making a canon to dispense with a divine institution of momentary import, they who do so assume the very same *dispensing power* which issued in that tremendous apostasy which we and all Christians are laboring to destroy. If a Christian community puts into its magna charta, covenant, or constitution, an assumption to dispense with an institution of the Great King, who can tell where this power of granting license to itself may terminate?"—(*Christian Baptist*, vol. vi, answer to query 3.)

The *American Christian Review* says: "Some of the teachers we refer to are not satisfied it is wrong to commune with the unimmersed. . . . If Pedobaptists are in the Kingdom of Christ, let us say nothing more about sprinkling, nor against any other innovation. If we invite them

to commune with us, as certain wishy-washy preachers have done, why then to be consistent let us sprinkle as others do; if we are 'sincere and conscientious,' that fills the bill, we are Christians together. Let us drop our plea and all sail in the same boat. Is any true Disciple of Christ ready for a reconciliation as humiliating as that? If so, don't stand on the order of your going, but go at once. We say all this at the risk of being called a bigot, an exclusionist, a close-communicant. . . . There is as much authority for communing with Free Masons, and Odd Fellows, and Good Templars, as with any school of Pedobaptists if we can commune with a people who reject one of the commands of Jesus Christ, and with those who substitute tradition for the Bible; because are not all these 'sincere and conscientious?' "

The *Apostolic Times*, of February 29, 1872, says: "I do not believe that the unimmersed can set the Lord's table; at least, I do not believe they do it. Hence with me, a table set by them is not the Lord's table; and I would not eat at it. . . . From the preceding it would appear that I am a close communicant. 'This I certainly am, in the severest, true sense of the term.'"

In the *Christian Quarterly* for January, 1875, Robert Graham, President of Hocker Female College says: "In regard to what is called open or close communion the position of the Disciples is peculiar. Pedobaptist churches are generally open or free communicants. This they can be in harmony with their principles. All churches agree that baptism is a prerequisite to communion at the table of the Lord; and as Pedobaptists accept sprinkling, and pouring, and immersion as valid forms of baptism, they can receive at the table of the Lord any one who has been baptized, and is living a Godly life. Baptists, however, do not allow anything to be baptism but the immersion of a believer; and in this the Disciples are in perfect agreement with them; hence, neither of the churches can consistently advocate open communion."

I close my proof with the statement of Dr. Wall, Episcopalian historian, one of Elder Ditzler's principal witnesses against Baptists. He will not dispute his word now:

"No church ever gave the communion to any person before they were baptized. Among all the absurdities that ever was held, none ever maintained that any person should partake of the communion before he was baptized."—*Hist. Inf. Bap. Part ii, ch. ix.*

Neander, Mosheim and Schaff, Luther and Historians agree in saying that in all antiquity no orthodox church was ever heard of that gave the communion except to the baptized.

I appeal then to the Christian candor of all men who hear me to say if Baptists deserve to be called bigots, illiberal, sectarian, or actuated by unchristian principles and feeling, because they hold and teach and make by their practice *baptism a prerequisite to communion*? And I appeal once more to every Ameri-

can freeman, who rejoices in the inestimable birthright of religious freedom, if Baptists have not the right to *believe*, and in the exercise of their own ecclesiastical affairs, to require all who participate in the supper with them in their churches, to be scripturally baptized, as they themselves have been? Has any living man, or body of men, or angel the right to demand that we shall throw open our churches and communion-tables to all indiscriminately, to the unbaptized sinner as well as the unbaptized saint? Would it be any thing else than the spirit of despotism, and persecution, to say to us that our conscientious convictions shall not be respected by Pedobaptists, and while they claim the right to enjoy their religious rights, and admit to their churches and tables whom they please, yet we Baptists shall not be permitted to do so? Read the following from the pen of Albert Barnes, the Presbyterian Commentator, and no longer doubt for one moment, had he but the power, he would inaugurate as severe persecutions against us as marked the darkest days of the papacy, or as breathe in the speeches that you have heard since this question was opened.

DR. BARNES says: "We *claim and demand* of the Baptists, that they shall not merely recognize the *ministry* of other denominations, but their *membership also*; that while, if they prefer it, they may continue the practice of *immersion* in baptism as a part of their Christian liberty, they *shall* concede the same liberty to others, (*i. e.*, to practice adult and infant *sprinkling or pouring* for baptism;) and while they expect that *their* acts of baptism shall be recognized by others as valid they *shall not* offer an affront to the Christian world by *re-baptizing* all who enter their communion, or by *excluding* from their *communion* all who have not been *subjected* to the rite of *immersion*. And we claim and demand of the Baptist churches that they shall recognize the members of other churches as members of the Church of Christ. We do not ask this as a boon, we claim it as a *right*." (See Barnes on Exclusivism, pp. 66 and 74.)

I would say to him and those who endorse such demands and such sentiments, that every true Baptist on this Continent will shed his last drop of blood, or burn at the stake, before they will recognize sprinkling or pouring for Christian baptism, or unconscious infants as scriptural subjects.—[*Time out*.

DR. DITZLER'S FOURTH REPLY.

GENTLEMEN MODERATORS:—We wonder if Dr. Graves was much scared when the good and pious Barnes used the word "*shall not*." We hope he will survive the innocent remark of Dr. Barnes which he interpreted to mean fire and sword against Baptists.

Now after all his glorification of his people, the leading sect that he, Ford, Orchard, Waller and all set down as a shining and most conspicuous link in the mystic chain—the Donatists of the third and fourth centuries, are the first denomination in Christendom that ever brought their quarrel or an ecclesiastical question before a civil tribunal—before a civil magistrate. They had appealed to the ecclesiastical tribunal—were defeated—yea, a second time, then A. D. 311 to 316, brought it before Constantine the Great, yet would not abide any of the decisions after so appealing.

The Doctor tells us that we administer baptism for regenerating the parties! Yea, as conveying, justifying—saving grace. But as neither Dr. Graves, nor any Baptist living believes it, and all of them know it is a slander and abuse, it needs no attention.

But he says we hold it to be a partaking of the body of Christ. Now let us again expose the utter weakness and astonishing blindness of such charges. Because our Discipline quotes the very language of Christ clearly used by him in a spiritual sense, and so declared by Wesley, Clarke and Watson—by all Protestant writers of note—where he tells us, John vi. 51, "except we eat his flesh and drink his blood" &c,—and Paul, 1 Cor. x. 16. "For we are all partakers of that one bread"—Christ. Now all he says against our Ritual there is still more severe against both Christ and Paul. All right-minded men know that by such language we mean just what our Ritual explains it to be in the same pages—"feed on him BY FAITH *in your hearts*." So the Hebrews fed on him—1

Cor. x. 3, often quoted—"did all eat the spiritual meat"—Christ. Yet now of this he makes such an ado! Does it not show a depth of prejudice and blinding influences on our opponent that utterly disqualify him to interpret his opponents fairly? Hence, from the above view these writers look on the Lord's Supper as we do on prayer, preaching, singing, as an aid or means of grace by which our zeal, love and faith are increased. Yet he objects to this! Does he not believe in the same? Of course he does.

After telling us all he did, perverting all we hold, he then says "That is the reason why sinners are invited to the communion!" If he knows anything of our laws, rules or practice, he knows that is a gross perversion, and that no such thing ever is done by us. I never heard of such a thing, nor any Presiding Elder or preacher in this house. Here are leading ministers of the M. E. Church, and M. E. Church, South—not one of them ever heard of such a thing. But our invitation is in print—we *always* read it.

"Ye that do truly and earnestly repent of yoursins and are in love and charity with your neighbors, and intend to lead a new life, following the commandments, draw near *by faith*," etc.

He then makes us say, "pardon of sin through baptism." That is the way they quote history, lexicons, etc.

But to make bad worse, he tells us that in the west "all sinners are invited to the Supper as a converting means—*transubstantiating* sinners into saints."

We would pay no attention to such vicious and wild declamation, but it affords still additional proof beyond all question, (1) of the utter recklessness of our enemies—how completely they have yielded to temptation, and abandoned all regard for facts, and rely wholly on myths, fictions and the baseless creations of their disordered imaginations.

2. It shows the truthfulness of Methodism. That they can find no fault with her doctrine, and are compelled to drag-net creation, and at last fall back wholly on the distorted births of their own brains.

It shows what they are willing to pass current as history. It proves good my charge—they are not qualified to write his-

tory. In their quotations you never know from their use what was the fact, what the merit of the author.

I have been amused at how they report me in Texas—two Baptist papers there. At several places where I preached in Texas last winter, Baptist preachers wrote to these papers in Dallas and Houston, telling what they heard me say. It was simply ridiculous, and generally as absurd as the reports these are *now* sending out about this Debate—not a thing correctly reported, or even approximating thereto. It is a disgrace to the name of Christianity—such reckless statements and perversions.

But Dr. Graves runs the track of his ancient abuse of our church, and says Presbyterians and Baptists fought the Methodists and Episcopalians in the war of 1776! 1. It is wonderful that a man will be so reckless. The Methodist church did not exist till 1785—four years after the war was over. So there is Dr. Graves' bold and reckless way of assertion in the absence of fact or testimony.

2. There were a few Methodist Episcopalians, and as they existed mainly in Virginia, Maryland, New York, South Carolina and Georgia, they were among the best friends Washington had. It was New England where the Baptists existed that blue lights were burned, and defect and disaster overtook all our armies. It was the Baptist State of Rhode Island that did more to defeat our cause than any State of America. Coke and one or two Englishmen who came over only to visit the colonies and labor for a season returned. But Asbury and the great body of her people remained—faithful to their Colony and work. Some Baptists returned to England also—and who blames them. Were we visiting a distant continent preaching, and they got up a huge seven years' war, and my family was here, I'd leave on the first vessel, and be a fool if I did not. Yet because a few Englishmen—born and bred there and wedded to all her institutions, just as Mr. Spurgeon would do to-day, returned home, Dr. Graves quotes the question under debate and discusses the war of '76! What has it to do with close communion?

Once more the Doctor brings up Masonry again. To make

Masons and enjoy their rites, you must be regularly initiated, we presume is what he means. If so, 1. What becomes of his bold deprecation of arguments from mere analogy? 2. Does he not know that were all Masonic lodges disorganized, Masonry would still exist, survive; and as soon as they dared, they would meet again, and such meeting would be as legitimate masonry as ever existed? 3. But if baptism is the condition of membership (1) in *the Church* of God—the spiritual family, (2) of membership in the congregation, or visible body, how came John's baptism if Christian as Baptists hold, not to put them into either? and how was it Christ put them into both *without* baptism? If the church was organized *without* baptism, when did it become the door of entrance? Point it out.

But the Doctor goes back on Roger Williams. Now all historic facts show that Benedict's account is correct. Thos. Olney, successor of Williams, was pastor of that Providence church as late as 1682. Backus, 1, 102. Olney had a successor—Tillinghast. See further, Benedict 469. Benedict puts Chad. Brown, between Olney and Williams. We leave that with them. Cramp says Brown succeeded Williams. One thing is certain, their baptism all comes from those parties as we showed.

As to John Clark—we ask, where did he get his authority to baptize? He never had been dipped. He went to Providence 1638. Thence he went to Newport. They organized a political government, a body politic. In 1644 they organized a church. So shows all baptist history. Whence came his baptism? Who was there to administer legal immersion from your stand-point? No one. They were all sprinkled. Evidently they got their baptism either from Williams' party, or after his and Smyth's plan. Alas! for baptist succession.

He comes back on Odd Fellows, Masons, etc. Here is analogy again, so fiercely denounced by him as unallowable. But let it be admitted for his sake, and what of it? Will a Masonic Lodge exclude from aid, fellowship or recognition any Mason in good standing, in any lodge? Nay, if a Mason, is he not recognized the world over by all proper lodges?

And if a man is a genuine Christian—a child adopted into God's spiritual church, called *THE church* so often in the New Testament, how *dare* you exclude him? We leave that with you. He has told you of our appealing to prejudice. We have pleaded for peace. Our people plead for peace—some acting basely in the extent of their cowardice, for forty years. Still you aggressed. We pleaded the peace of society; the welfare of the church; danger of increasing infidelity by the exhibition of contention between Christians—all, all availed nothing. A new generation of us came on, and we said—gentlemen, there *is* a way to arrive at peace. We can *conquer* a peace, and now we intend to do it.

He thinks I made a mistake on the Passover in Exodus xii. He will see I did not by examining verses 14, 21, 23, and 28, where they *DID* as the Lord had commanded. So it was eaten on that night, and it was the standing day for the beginning of its celebration ever afterwards. He will find trouble to catch me in “mistakes.”

Dr. Graves thinks I would not pursue such a course if I had better arguments. The trouble is, we do not want better, and know not how better could exist. We have seen that by their rules no one is baptized—can be baptized. This reduces it to absolute absurdity—hence it is exposed as false. We show that all Baptists in founding their sects, were compelled to go by the principles we all hold as Scriptural and reasonable. Hence we are right. That is as good as I want.

He says Benedict gave up the point. We have not his words to that effect. He copied the records. He is confirmed by Backus, Raudall, Cramp, all Baptist historians, and by all the Bancrofts of our nation. Hence, if he backed down, it shows how unreliable are all Baptist writers. We could re-quote all the authorities, but it is useless.

Dr. Graves urges that the blood came before the water—that is before baptism. Yes, and so *we* maintain that all whose guilt demands—whose hearts are to be sprinkled from *an evil conscience*, must come to the blood of sprinkling before they are baptized. He then pleads that Baptists can't help the situation of their proscriptive rules, and roll it all on the Almighty.

That is a resort of all intolerant theories of religion.

1. There are no requirements of the kind in the Bible.
2. All history has to be perverted to support it.
3. The whole reformation was checked, Christianity has been infinitely damaged, to support it.

Not only Jeter, but Benedict, Backus and Cramp, all put it in evidence that to the beginning of Methodist revivals and influences, *your church was a failure*. Backus, who lived in that age, tells us, vol. 1, p. 152-3, "when religion was revived in 1741, there were but nine Baptist churches in all the Massachusetts government, and none in New Hampshire or Vermont." "The pastor of the Baptist church in Boston was dark in doctrine, and *opposed the revival of religion* that began there in 1740, therefore, a few of the church drew off and formed another church in 1742, and ordained a pastor in 1743." Now if this preacher was thus wild and bad, he was not regenerated when baptized, if Dr. Graves' position be true, nor did he baptize with the right symbolism, nor was he a legal administrator. Yet the other churches flow from it as a mother-church. Benedict and Cramp put it in evidence that after the Baptist church had existed one hundred and one years—from 1639 to 1740, in "North America" there were only thirty-seven churches and "less than three thousand members."—Cramp p. 527. Nay, not till about 1768 did they have churches in Vermont, New Hampshire and some other leading States.

Such are the facts given by your own standard historians. We quote not from your enemies, or parties about to desert you, or put on your doctrines false constructions. We quote your recognized standards. All those parties put it in evidence that piety had died out, and "Socinianism" and "Arianism" swallowed up a large part of your church. This would ruin—utterly destroy the symbolism of your ordinances, cut off its legality and blot out your pretended succession, aside from all the facts we adduced. Hence, it is a myth—a wild fantastic dream, a grotesque delusion. It is sinful—a crime against society, against God and the church to make so stupendous a delusion the occasion of so much strife and injury in the church

and we hold its leaders responsible to God for it. On such flimsy pretexts we are denounced as "usurpers and rebels against the government of Christ's church. Truth requires us to view and treat them as such," There is the liberty loving party! We are to be viewed and TREATED as usurpers and REBELS!! And such are the miserable pretexts they have to support such a cause.—[*Time out* .

DR. GRAVES' FIFTH SPEECH.

MR. PRESIDENT :—I have attempted to conduct this debate on my part, according to the Rules you read in our hearing. I have, I confess, yielded to the temptation to notice and reply to matters which I knew to be wholly irrelevant to the subject in debate, because I was well aware that they were introduced and urged by my opponent here, to be elsewhere and hereafter used to the prejudice of Baptists, unless corrected by me. This is the case now; I have had no respondent the last two days upon this whole question, as all who have heard me know, and as all who read our recorded words will see. My opponent, with no ground in the Word of God to stand upon, with the practice of every scriptural and unscriptural Church in the world against him, and at the same time, all ecclesiastical history, all theologians and the teachings of his own Discipline, and the admissions of Clarke and Watson being equally adverse to his position, has wisely yielded the whole field of discussion upon this question, and has expended his time and strength upon another as kindred to it as whether or not there is a Northwest passage from the Atlantic to the Pacific through Behrings' straits. All thinking men would decide that there may be; the navigators have never yet sailed their vessels through it after vainly attempting it for hundreds of years. I say the question my professed opponent has been discussing all this time is whether there have been a continuity of Baptist communities from the days of the Apostles until now. Suppose no man has traced the line through every year, suppose no man can do it until the history of the Dark Ages is better known, until the Archives of the Vatican and the Inquisition are thrown open and thoroughly explored—what then is it—"therefore Baptism is not prerequisite to the Lord's Supper? What connection between the premise and conclusion? I will fairly state the only argument he has made in conducting his defence.

It cannot be shown that there has been a succession of Baptist churches from Christ down—there has been no succession. Baptists sprung from Munzer in Germany—from John Smyth in England, from Roger Williams in America—are unbaptized, etc., etc. Therefore, Baptism is not prerequisite to the Supper!!!

He fully realizes the fallacy of his argument—no man better, but from the start he gave up the question, and has laid out his strength in attempting to place American Baptists in a false light before the public, and to excite the prejudice of Pedobaptists and the world against them, by a travesty of their history. Having established the proposition with proofs irrefragable—by proofs, as yet, unquestioned by him, I again leave the discussion to show you what reliance can be placed upon his manipulations of historical matters, when his object is to injure Baptists.

I have marked four statements to notice, and will do so as briefly as possible :

1. The Donatists of the fourth and seventh centuries. Baptists do claim them as their Ecclesiastical ancestors. They were the Puritans, as well as the Paterines—sufferers—and martyrs of those ages in Africa. They abjured the growing corruptions of the so-called Catholic party, the bringing of the world into the church—the rising doctrine of baptismal efficacy. They were grossly slandered and cruelly persecuted by the Catholics who had affiliated with the State, and enjoyed the favor of the Emperor Constantine. These did not respect their civil rights, and sought to rob them of their property, their houses of worship, under the plea that is urged by Catholics of this age; they had no right to exist as separate churches, but should unite with them, and submit to their authority. This the Donatists refused to do, and because they did not recognize the Catholics as Scriptural churches, as having, and therefore, as being able to give valid baptism, the Donatists re-immersed all whom they were able to convert from the Catholic faith, as all sound Baptist churches do to-day. They received from the Catholics the odious name of Ana-baptists—*i. e.*, re-baptizers. Now the stern fact stands

forth, these Donatists, Anabaptists, of the fourth century, were the true churches of Christ, or their persecutors, the Arian Catholics were—else Christ had no church or kingdom visible on this earth in these centuries. Bitterly as Eld. Ditzler and his people may hate Baptists, they must choose between these confessedly corrupt and persecuting Catholics who denied the divinity of Christ—or the persecuted Donatists, who held essentially the self-same doctrines that we Baptists hold to-day. So that the Pedobaptist Fuller could say, that the English Baptists were the Donatists new dipped.

But these Donatists thrice applied to Constantine for relief and so did the tax-oppressed Baptists of Virginia, to the Assembly for relief from the persecutions and wrongs inflicted upon them by the Anglican Catholic church. So they did to Congress, until they obtained it—all they asked and all the Donatists asked—"freedom to worship God." Gibbon says of them :

"The inflexible zeal of freedom and fanaticism animated the Donatists to refuse obedience to the usurpers whose election they disputed and whose spiritual powers they denied."

These were the Baptists of Africa, and there was a succession of them until exterminated or driven into other lands. Christianity was extinguished in Africa by Mohammadonism. So much for Eld. Ditzler's allusion to our brethren the Donatists. He and his people have the *honor* to be related to them.

2. But the Baptists originated with the Munsterites and were the Anabaptists of the sixteenth century, known as the madmen of Munster.

This is but the repetition of the slander of the Lutherans and Protestants who sought to excuse themselves by laying the charge upon the innocent. It is the cry of "stop thief" raised by the guilty to escape detection.

It is a well established and notorious fact of history that the "Munsterites" were sprinklers, and not Baptists, they were Protestants. They had followed Luther, Calvin, and Zwingle out of Rome, and broke away from their influence and ran into fanaticism and excesses of all sorts. Was this the origin of the

Baptists—were these my ancestors, or those of my opponents? Mosheim the Lutheran, whose history is published by the M. E. church, says:

“The true origin of that sect which acquired the name of Anabaptists by their administering anew the rite of baptism to those who came over to their communion, and derived that of Mennonites from that famous man to whom they owe the greatest part of their *present* felicity, IS HID IN THE REMOTE DEPTHS OF ANTIQUITY, and is consequently, extremely difficult to be ascertained.”—Vol. iv. p. 427.

Have the Baptists of America and England any connection with the sprinkling Anabaptists of Germany? Merle d’Aubigne, the distinguished author of the History of the Reformation, says:

“On one point it seems necessary to guard against misapprehension. Some persons imagine that the Anabaptists of the times of the reformation and the Baptists of our day are the same. But they are as different as possible.”

To this testimony we add that of Fessenden. In his Encyclopedia, quoted with approbation by d’Aubigne, he says:

“ANABAPTISTS.—The English and Dutch Baptists do not consider the word as at all applicable to their sect.” It is but justice to observe that the Baptists of Holland, England and the United States are to be held essentially distinct from those seditious and fanatical individuals above mentioned, as they profess an equal aversion to all principles of rebellion of the one, and enthusiasm of the other.”—Pref. to Ref. p. 10.

Dr. Barnas Sears, late President of Brown University, has recently contributed an article upon the History of the German Anabaptists of the sixteenth century and has proved to the world that the Anabaptists of the sixteenth century were the veritable followers of the Zwickau prophets, and *originated* in the year 1522, were Protestants and sprinklers and not Baptists. He says:

“It should be remembered that *this* sect appeared at first not under the name of Anabaptists, but of the Zwickau Prophets, and that for several years those in Germany with whom Luther and Melancthon were concerned, cared little about baptism in any way, and did not practice differently from the church. Of Munzer, the leader of the Anabaptists, Seidemann his latest and most critical biographer, says: “There is not a trace of evidence that he ever rebaptized any one.” Ecolampadius says that Munzer visited him in Basle, near the beginning of 1525, which was about three years after the Zwickau party was formed. Ecolampadius asked him how he administered baptism, to which he replied, “I baptize publicly, once in two or three months, all the children of the parish that are

born during this interval." Both Fussli and Schreiber say that Munzer never rebaptized any person. The first instance of rebaptism, say they, occurred near Zurich in 1524.

In 1521 and 1522, Stork, Munzer and others broached the Anabaptist doctrines in Wittenberg, Zwickau, and other places in Saxony. But, as I have said, none of them at that time went farther than to discuss the theory of infant baptism, and that was quite incidental as relating to a mere subordinate question. They did not rebaptize adults. The first rebaptism by the Anabaptists of this period did not take place in Germany, but in Switzerland; was not performed by the disciples of Luther, but by those of Zwingli; and not in the year 1521, but in 1524.

Conrad Grebel, in a secret assembly in Zurich, baptized George Blaurock in the spring of 1524. The original account runs substantially thus: "Blaurock arose in the assembly and in an ecstatic state threw himself prostrate upon the floor. When he came out of that state, he said it was the will of God [as revealed to him] that they should, without delay, be rebaptized; whereupon, he fell upon his knees and was baptized by Grebel. Then he in turn baptized the rest." This is the first definite account we have of rebaptism by this sect.—See *The Baptist*, vol. 9, p. 123.

MUNZER HIMSELF THE HEAD AND LEADER OF THE MUNSTER
"ANABAPTISTS" WAS A PEDOBAPTIST.

Let this fact be remembered and used in repelling the charge of Eld. Ditzler.

I conclude with an article from the *New American Cyclopedia*
"Art. Anabaptists":

"There was another class of Anabaptists, widely different from those who have been described [the Munster men]. In some instances, undoubtedly, when the former class fell back upon their purely spiritual views, the two parties coalesced. Brandt refers to an instance in which the moderate were brought into difficulty by being found in such association with the fanatical. *The distinction*, however, is real, and may be traced. It is a mistake to suppose that the rejection of infant baptism during the reformation, was found among the unlearned only. Melancthon, Zwingli and Ecolampadius were all troubled by the questions which arose respecting the adjustment of this rite to the personal faith required by Protestantism. Some of those who became leaders of the Anabaptists were the associates and equals of these reformers. Mantz, Grebel and Hubmeyer were men of learning, the last of great genius and eloquence. Mantz had been the friend and fellow-student of Zwingli, and was an early martyr in the cause of the Anabaptists, Zwingli himself pronouncing the sentence in the words, '*Qui iteram mergit mergatur.*' The persecution of such men and their followers in Switzerland, shocked the moderate of all parties. In expressing his views of this persecution, Erasmus pays a tribute to the character of the sufferers in these words: 'A people against whom there is very little to be said, and concerning whom we are assured there

are many who have been reformed from the worst to the best lives ; and though, perhaps, they may foolishly err in certain opinions, yet have they never stormed towns nor churches, nor entered into any combinations against the authority of the magistrate, nor driven anybody from his government or estate.' These people, so persecuted, demanded a church composed of spiritual persons, introduced into it by a voluntary baptism. They demanded likewise the separation of the church from the state, and the non-interference of the magistrate in matters of religion. Anabaptists of the same class were found in the Netherlands in large numbers. The record of their sufferings, their martyrs multiplied by thousands, furnishes a melancholy and affecting chapter in human history. William of Orange, founder of the Dutch republic, was sustained in the gloomiest hours of his struggles by their sympathy and aid, and has left his testimony to their loyalty, industry and virtue. That great prince, however importuned, steadfastly refused to persecute them. The same class were found in England during the reign of Edward VI., and Burnet declares that not books, but flames, were used in reply to their arguments. * Simon Menno, born at the close of the fifteenth, or, as some say, at the commencement of the sixteenth century, educated for the priesthood of the Roman Catholic church, and converted in the prime of manhood to the faith of the Anabaptists, became their chief leader, and the instrument of their organization into a recognized body of Protestant Christians. *Menno disavowed for himself and his brethren any connection whatever with the fanatics of Munster*, though it is not impossible that some of the more rational of the furious party were won by him to greater sobriety of views, and to peaceful lives. * * * Mennonites and Anabaptists have from his time been interchangeable terms, and the communities so called have descended to the present age. Even while he lived, however, they became separated into two great divisions, the 'Fine' and the 'Gross,' the former claiming a more strict adherence to the austerity of the older Anabaptists, and the latter relaxing into closer resemblance to Protestants generally."

3. But Baptists originated, or derived their baptism from John Smyth, who was an Episcopalian, and immersed himself, and from him sprang the English Baptist churches, says Eld. Ditzler. This perversion of the facts of history was first started by Thos. Wall for the self-same purpose that prompts my opponent to repeat it, to injure Baptists. There is no more truth in it than in the slander I have just exposed that Munzer of Germany originated the Baptist denomination. It belongs to the men, means and instrumentalities upon which Methodist controversialists, under the lead of my distinguished opponent, rely to conquer a peace from Baptists in the Southwest, as they boast they intend—close the mouths of Baptists, and make the world hate them. It is wholly

false. The Baptists of England, when it was first made, pronounced it false—and proved it to be false—Crosby, Iveny, Evans, Kiffin.

Here are the facts gathered out of these histories which I furnished to the author of "Baptist Succession," out of my library—and they can be relied upon.

"I have gathered the following facts in regard to John Smyth and his company: *First.* John Smyth was a minister of the established Church of England. *Second.* About the year 1606, Mr. Smyth led a company of exiles—Separatists or Brownists—from England to Amsterdam, in Holland. *Third.* He here united with the English church of Brownists, under the pastorship of Mr. Ainsworth. *Fourth.* A difficulty occurred in Mr. Ainsworth's church, on account of John Smyth's opposition to infant baptism, which resulted in the exclusion of Smyth and his party from said church. *Fifth.* John Smyth and his party proceeded to administer baptism, and to the formation of a church. There is no evidence that Smyth baptized himself, but it is probable that one of his company baptized him. *Sixth.* John Smyth and a part of his company soon became dissatisfied with their rash proceedings, upon which a difficulty arose between them and the majority of the church, on account of which Smyth and his party were excluded. Thus, it appears that John Smyth was excluded from this "Baptist church" of which he was the founder. Of this, Mr. Evans, the historian, says: 'It is admitted, on all hands, that, from some cause or other, the church over which Smyth and Helwys presided was divided, but the cause of division is not so manifest. Smyth, with some twenty-four persons, was excluded from the church, and these sought communion with one of the Mennonite churches in the city.'

Seventh. Mr. Smyth repudiated his own baptism and church organization as invalid, and, with his party, sought admission into one of the Mennonite churches at Amsterdam, and was received after making the following confession: "The names of the English who confess this their error, and repent of it, viz: that they undertook to baptize themselves, contrary to the order appointed by Christ, and who now desire, on this account, to be brought back to the true Church of Christ as quickly as may be suffered.

We unanimously desire that this, our wish, should be signified to the church.

NAMES OF MEN.—"Hugh Bromhead, Jarvase Neville, John Smyth, Thomas Canadyne, Edward Hankin, John Hardy, Thomas Pygott, Francis Pygott, Robert Stanley, Alexander Fleming, Alexander Hodgkins, John Grindall, Solomon Thompson, Samuel Halton, Thomas Dolphin.

NAMES OF WOMEN.—"Ann Bromhead, Jane Southworth, Mary Smyth, Joan Halton, Alis Arnfield, Isabel Thomson, Margaret Stanley, Mary Grindall, Mother Pygott, Alis Pygott, Margaret Pygott, Betteris Dickinson, Mary Dickinson, Ellyn Paynter, Alis Parsons, Joane Briggs, Jane Argau."

The above confession may also be found in Latin, on page 244 of Evans' Early Eng. Bap. His., Vol. I.

Eighth. After Mr. Smith and his party were "cast out" from his own church, and confessed their error in setting up for themselves, on their humble petition, they were received into a Mennonite church, whose "mode of baptism was by sprinkling or affusion."

Ninth. Not long after this, 1610, John Smyth died in Holland. He never returned to England. He never belonged to any English Baptist church; neither did he ever belong to a legitimate Baptist church at all.

Tenth. The remnant of the John Smyth church left in Amsterdam, united with the Mennonite church in 1615, and thus became extinct."

4. But the English Baptists received their baptism from the Episcopalians, if they did not from John Smyth—commenced with sprinkling, say our enemies. Not a shadow of truth in this charge. I will quote a few facts, from the same work, since he gives the authorities that sustain them.

Mr. Crosby, the historian, says: "In the time of King *Edward*, the Second, about the year 1315, *Walter Lollard* a German preacher, a man of great renown among the *Waldenses*, came into England; he spread their doctrines very much in these parts, so that afterward they went by the name of *Lollards*."

That these Lollards were Baptists, who had their descent through the German Baptists, from the ancient Waldenses, is shown by Mr. Orchard. "The Lollards' Tower," in which these witnesses for Christ suffered, still stands in London, as a monument of Papal cruelty toward these ancient English Baptists. Of the Baptists of England, Bishop *Burnet* says: "At this time (Anno 1549) there were many *Anabaptists* in several parts of *England*. They were generally *Germans*, whom the revolutions there had forced to change their seats." In this we have the testimony of *Burnet*, that the early English Baptists, called Anabaptists, were from Germany, and were numerous, long before the John Smyth affair, in Holland, In the year 1538; King *Henry VIII*, issued a proclamation against the *Anabaptists* (Baptists) and others; and in the same year, Archbishop *Cranmer* received a commission "to inquire after Anabaptists, to proceed against them, to restore the penitent, to burn their books, and to deliver the obstinate to the secular arm." And of this time, "Mr. Fuller tells us, "that in this year, a match being made by the Lord *Cromwell's* contrivance, between King *Henry*, and the Lady *Anne*, of *Cleves*, *Dutchmen* flocked faster than formerly into *England*, and soon after began to broach their strange opinions, being branded with the general name of *Anabaptists*. 'These Anabaptists,' he adds, for the main, are but *Donatists*, new dipt; in this year their name first appeared in our *English Chronicles*.' 'I read,' says he 'that four *Anabaptists*, three men and one woman, all *Dutch*, bare faggots at *Paul's* cross; and three days after, a man and a woman of their sect, were burnt in *Smithfield*.'"

This is the testimony of *Thomas Fuller*, a historian of the Church of

England, that Dutch Baptists (Anabaptists) flocked into England in the year 1538, in the reign of Henry VIII., long before the time of John Smyth.

But we have still more direct testimony concerning the succession of the more modern English Baptists, from whom the Baptists of America descended. In the year 1633 a large number of Pedobaptists, belonging to the Independents, became convinced of the correctness of Baptist principles. They were puzzled at first as to the best method of obtaining valid baptism. They appointed one of their number, Richard Blunt, to visit Holland and there receive baptism from a church which was known to be in the regular succession from the ancient Waldenses."

Mr. Spilsbury was the next minister of this church and it was of this church that Eld. John Clark was a member, who organized the first Baptist church that was ever set up on this continent, A. D, 1638.

5. But the baptism of American Baptist churches originated with Roger Williams, who was an Episcopalian like John Smyth and baptized himself, says Eld. Ditzler, therefore, baptism is not prerequisite to the Supper! Now, this, the last charge I shall notice, is as unfounded as the others. It is a fact, notoriously true, that Roger Williams never was a Baptist for one day or one hour in his life, nor did he ever take the Lord's Supper with any Baptist church in his life. There is not a minister or member of any church on earth whose baptism is derived from Roger Williams.

Any one interested enough to examine the facts in the case can do so by procuring two little works from the SOUTHERN BAPTIST PUBLICATION SOCIETY. Adlam's "First Baptist Church in America," and "Trilemma."

Now you should understand the real secret of my opponent's assaillment of the succession of Baptist churches which we can trace direct from the Welsh Baptist churches that were planted there in the days of Paul. He knows that his church has no succession except through the church of England, thence directly into the bosom of the Papacy—the meretricious woman of Revelation. It is nothing but pure envy that prompts him to deny to Baptists what he is shamefully conscious that his sect does not possess.

6. But I have charged his church with holding and teaching doctrines which I know she does not hold or teach as baptis-

mal and sacramental efficacy. Why, then, does it stand in your Articles of Faith? Why does it stand out upon every page and paragraph of your Ritual? Why does Wesley, the author and finisher of your faith, say that "it is allowed that the whole office for baptism in our church proceeds upon the supposition that all who are baptized in infancy are at the same time born again?" Why did he say, and why did the General Conference publish it to the world, "If infants are guilty of original sin, then they are proper subjects of baptism, seeing in the ordinary way they cannot be saved unless they be washed away by baptism," thus consigning my dead infants to eternal perdition? Why do your standard writers, and even bishops declare that baptism and the Supper are "sacraments" and means of grace and salvation to the unregenerate, unless you believe it?

7. But he says that it is not true that Methodist Presiding Elders invite the unbaptized and confessedly unregenerate to come to the table they spread and call them to the Lord's Supper, as a means of grace—and converting grace. I affirm that such invitations are common all over the Southwest, and I don't believe that there is a presiding elder who hears, or may read this Debate, but has given a general invitation to all as a means of grace. Since I have declared and Elder Ditzler denied it, Elder W. A. Jarrell, before me, pastor of the church in Stonington, Illinois, puts this in writing over his name:

"In Charleston, Ill., where I was once pastor, the M. E. pastor—Mr. Wilkins—gave the bread and wine to the Sunday school children. Some of them on returning home, asked their parents "what it was done for?" In the vicinity where I am now settled, they recently invited the unconverted to take the bread and wine."

But this matter of doctrine and other things he has brought in will come up fully to-morrow and the days following. I must now close this question, giving you of my arguments, a brief

Summary.

I claim that I have demonstratively proved my proposition by the following arguments:

1. The Lord's Supper is a rite of, and in, a Christian Church.

All denominations in their articles, of faith admit this. That is not a Scriptural Church that observes it outside. It has speciously been objected that it cannot be in the church, because it is administered to initiate those without. Is not the initiating rite of Masonry in their Lodges—as as much so as the degrees themselves?

2. No Apostolic Church gave membership except by Christian baptism upon a profession of regeneration of heart. Proved by Scripture, and admitted by all denominations.

3. Ergo, Christian Baptism is in every case a pre-requisite to a participation of the *Lord's Supper*.

My Second Argument was this: Baptism is in every case pre-requisite to the *Lord's Supper* because the Divine Lawgiver placed it in this order in the commission. 1. Faith in Christ. 2. Baptism into Christ. 3. The observance of the Supper—it being among the "all things" He commanded to be observed. I showed that the *order* is as inviolable as the law itself, and is law itself, and to violate the order is to violate the law—to invert the order is to pervert and subvert the doctrine both of Baptism and of the Supper.

My Third Argument was the invariable observance of the order by the Apostles, by all the New Testament Churches, and by all professed Churches from the beginning until the practice was introduced by Methodist Societies—as a means of salvation to the unregenerate. Wall says "among all the absurdities that were ever held, none ever maintained that any person should partake of the communion before he was baptized."

The multiplied examples by the New Testament Churches is equivalent to law—if we had no prescribed order in the law itself.

My next Argument for the precedence of baptism over the Supper was the manifest symbolism of the Supper and the relationship of that symbolism to Christian Baptism.

One of the evident symbols of the Supper is that of sustentation—called the eating of the body and drinking of the blood of Christ by faith, on the part of the children of God—spiritual life must precede the partaking of spiritual food. Baptism symbolizes a resurrection unto spiritual life, and the Supper spiritual food—and not to follow baptism would symbolize what is repugnant to reason as well as the teaching of sacred Scriptures.

My next Argument was: That another symbol of the Supper, is the oneness of the Church and body of Christ—and the professed oneness with that visible body by each participant, oneness in its *faith*, and hope, oneness in the baptism that unites to His body. So that no unbaptized believer could symbolize this important doctrine, nor could he enjoy it any more than a limb dissevered from the parent body.

My final Argument, was: No unbaptized sinner can discern the *Lord's body* and for such to partake of it, would be to eat and drink condemnation to his own soul, and those religious teachers who dare to influence him to do so must certainly bring down a greater condemnation upon their own souls.

And I urged as an argument against the administration of it to sinners, and as a conclusive proof that it is a perversion—that in no case known to me, is it so administered, except as a *sacrament*, a means of imparting converting grace, i. e., personal regeneration and salvation which is a corruption and perversion of the Gospel of Christ. “We have no such practice, neither the Churches of God.”

Then I crowned my Arguments with the concurrent testimony of the standard authors and writers of all denominations. If ever there was a question demonstratively proved I claim that this has been.

DR. DITZLER'S FIFTH REPLY.

GENTLEMEN MODERATORS:—It is hard to get Dr. Graves to see that to draw near by faith—to be in love and charity with your neighbors in the Bible sense, having “repented of your sins,” does not apply to sinners and the unregenerate. And we had to tell him once that whatever be our defects, they gladly on all occasions, received our members into their church on the regeneration they professed in our church. Not only so, but, sad to tell, they have *habitually* to our *certain knowledge*, received into their church our *expelled* members and *ministers*, when expelled on charges of immorality. We can give “a local habitation and a name,” where it occurred in Kentucky. So that point is settled.

He has tried hard to impress you that we do not represent Methodism on this proposition. If we did not represent it, strange we should be called on over all the South to represent her on so many important occasions. We have been perfectly willing to allow Dr. Graves to represent Baptism on all points in this Debate. There is a good reason for his trying to impress you with the idea that I do not represent my church. He has seen and felt that (1) our position cannot be attacked with any hope at all. 2. That his is utterly demolished. 3. That from our stand-point, a ruinous campaign can be carried on against their position, and that peace conquered in shorter style than is pleasant to Baptists. He assumes that the woman in the wilderness is his church. Where is the proof? He has no church till 1606 to 1607—it was General, Arminian, Open-Communion Baptist—a people they now utterly excommunicate. How is this? He tells of somebody here ready and anxious to debate these historical questions with me. Well, Dr. Graves has more endorsement than any body else—I'd rather meet him.

He still harps on one baptism. Now cannot Dr. Graves understand that when Paul says of the ordinances of the Jews

that there were "divers baptisms," and of the apostolic days, Heb. vi. 2, they were to leave the doctrine of baptisms—plural—when there was the baptism with water, baptism with the Spirit, baptism with fire—cannot he see that there is a *plurality*, and that the only way to reconcile a seeming contradiction is to refer the one baptism to the Spirit, as the source of unity and real fellowship, instead of to water baptism? There was but one Lee, one Washington; yet you point to that picture in your parlor, and say that is Washington, this Lee, that Grant—yet you mean they are representatives, mere shadows of these great men. All understand you. So Paul, to the same effect, Rom. ii. 28, 29, says "he is not a Jew who is one outwardly." He says that is "not circumcision which is outward in the flesh." So that is not the baptism that is outward, in the flesh, it is merely symbolic baptism—not a real purifying power, but only symbolic of it.

As to Hawks, I care not for Hawks or Owls, but what say the apostles and Christ.

In his syllogisms, he assumes the point in debate—a matter exposed enough already. In the times before 1784 there were a few societies—the first meeting of which occurred in 1774 as an association. They were organized into a separate church 1784–5 as we detailed before. As did many Baptists, so did some Methodists in the rise of the war of 1776, and as Spurgeon would do to-day, and as Dr. Graves would do were he in England, so did some Methodists in that age. Weak is the cause that needs sympathy by such efforts as these the Doctor has made. We now review our arguments in part. We began by showing—

1. THE POSITION OF BAPTISTS.—They hold that you 1. must be immersed, they the judge, 2. When a proper believer, 3. By a proper administrator, 4. Baptized for the proper purpose, Howell 195; J. R. Graves LL.D., *The Baptist*, July 4, 1868, *Texas Baptist Pulpit*, 19.

They ought to be sure they are right. 1. As to immersion. That has been examined. 2. Suppose the immersed party be not a regenerate believer, when immersed, yet afterwards by God's grace is regenerated, he is (1) not a member, (2) he is

not baptized, (3) he has no right to the communion, according to Baptist doctrines. 3. If the administrator be not in Baptist succession, by their decisions, he is not baptized. This leads into the mazes of succession, which we will take up duly.

2. HISTORY OF THE LORD'S SUPPER.—Let us examine next into the Paschal Feast. 1st. (1) In Exodus xii, 3–28 it was instituted and celebrated before baptism was ordained or practiced. (2) Baptism occurs first, Ex. xiv, 1 Cor. x, 1, 2. (3) Formally ordained, Ex. xxx, 18–22; xl, 30–32; practiced Lev. viii, 6, under the word wash. 2d. The Lord's Supper was ordained and eaten (1) before baptism was announced as an ordinance of the church at all; (2) Baptism was never practiced by Christ personally, therefore subordinate, inferior in place to the Lord's supper which Christ personally administered. (3) It was not even known, not to say settled, so far as the record goes, that baptism was to be performed at all in the future.

It was ordained Matt. xxviii. 19, 20.

3. Lord's Supper taken before Christ organized any visible church from a Baptist stand-point.

4. The history of its institution does not show it.

(1) Nothing in it shows baptism as a precedent.

(2) Judas took it. If he was not converted, of course not baptized, from *your* stand-point. If he was converted and baptized, then lost.

Mark thus reads, xiv: And as they sat and did eat, Jesus said, Verily I say unto you, one of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said is it I? And he answered and said unto them, *It is one of the twelve that dippeth with me in the dish. The son of man indeed goeth, as it is written of him: but woe to that man by whom the son of man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it.*"

He was left by Christ to assume the responsibility of it. Examine yourselves. He affirmed repeatedly, and in last speech especially. Eph. ii, 15, to "make in himself of twain *one new man*,"—he says "new church,"—and when Gentiles

came in it was a new church." That is, it was church on the Mount—was a new church. Gentiles come in *eleven years* later—yet that was the "*new church!*" Such are a few of his inconsistencies. They had better settle when the church was established.

4. *Paul's Record*, 1 Cor. xi, 16–29; x, 16, 21:

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. But he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread."

Here is the qualification given. It perfectly accords with that of Christ. Partaking of Christ spiritually, is here the condition of membership to all partakers of the Lord's Supper—and condition of taking it. His position is far more severe than all teaching of Old and New Testaments.

5. Analogy of Scripture and God's design in ordinances, when sacrifices *could not* be secured or offered, when oil could not be had, circumcision performed, Josh. v, 1–8 omitted forty years, yet Gen. xvii, 9, 14, Aaron even transgressed the law, not eating the sin-offering of the people. Moses allows it, Lev. x, 16–20; Joshua against Medad and Eldad prophesying in the camp, not first going to the Lord at the tent door of the tabernacle, he wished Moses to forbid them, Num. xi, 16–26; yet Moses rebukes him, and prays for *more* such prophets. 2 Chron. xxx, 13–26, people came to the Passover in an undue manner, and ate it otherwise than as the law directed, and at Hezekiah's prayer all was sanctioned.

6. The object of the Supper, (1) "Do this in remembrance of me." Baptism is not a necessary condition of that. (2) The qualification is, "Let a man *examine himself*"—"Discern the Lord's body."

7. By Baptist rules, no one can take it.

(1). Which of their various orders is "the Baptist Church?"
Who is to settle that?

The first branch, founded by Smyth, 1606 to 1608, self-constituted, became Arians in large part, as Benedict, Cramp and other Baptists state. The founder of the Calvinistic wing, Spilsbury, had been an Episcopalian. Whence his baptism? So R. Williams, Clark, all of them got their baptism irregularly. *No chain exists.*

(2.) Apostolic succession, so-called. "Texas Baptist Pulpit," vol. I. p. 18, 19 (1873):

"The properly appointed officers of a government alone can administer its laws '18,'" "Neither Scripture nor reason authorizes us to recognize any man at this day, as an official minister of the Gospel, but one appointed to that office by a church of Jesus Christ, nor any pretended administrations of the ordinance of baptism as *valid*, except those performed by a *properly authorized administrator.*"

See also pp. 258, 259, 260. Of all, save Baptists: "They are *all usurpers and rebels against the government of Christ's church.* Truth requires us to view and treat them as such." (Texas Bap. Pul. i. 265.)

DR. J. R. GRAVES.—"No *Pedobaptist* or *Campbellite* is authorized to preach the Gospel." "But even if these ministers had been duly baptized by a regular Baptist church, holding the errors they do, they should promptly be excluded, and thereby denied both the pulpit and fellowship of the church, and, of course, denied the administration of, or participation in, the ordinances of the church." "The Campbellite was immersed to secure . . . and the *regeneration of his heart,*" and if a genuine Campbellite, "he has no other change of heart than that he received in the *water.*" (The Baptist, July 4, 1868, editorial by J. R. Graves.)

If UNIMMERSED people *cannot* take the Lord's Supper *because unbaptized, how can such baptize people and administer the capacity so necessary to take it?*

(1.) In Tertullian's day till fourth century, three immersions were required for one baptism, and three mostly when by immersion, till thirteenth century.

(2.) The Anabaptists of Germany had no baptism save from the affusions of the Roman church.

(3.) The Baptists of England had none, save the sprinkling of English "priests."

(4.) The American Baptists had none save that by Roger Williams, Holliman, etc. Backus' His. Bap. Lib. 1. 90, 102-3; Benedict's Hist. 462-3, 465, 450; Clark's 1st. Church, 1644; Cramp, Randall, etc., etc.

By these principles we have *no proof* of a church at all in the world.

8th. They admit it is a church ordinance, *Texas Baptist Pulpit*, vol. i, 258-260; Baptist Library, Howell, *Encyclopedia*, Art. Baptist. But we have proved, 1. That all Christians are members of Christ's Church. 2. We proved that we, as Methodists, are churches. We have demonstrated that all saved, all regenerate people are in the church. God's Church consists of all his saved. Eph. ii, 16-21; Heb. xi, xii, 1-24; 1 Cor. xii, 12, 13, etc. etc.

9th. As such, having partaken of the blood spiritually; having eaten of the bread spiritually, John vi, 49-51, 54-58; 1 Cor. x, 3, 4, 16; having been baptized spiritually, 1 Cor. xii, 13; Acts xi, 15, 16; i, 5; Matt. iii, 11 etc. They are entitled to the symbols who have the substance. All regenerate people have Christ formed in them, are partakers of the Divine nature, and are entitled at once to the symbol that represents that fact.

The commission, Matt. xxviii, 19, 20, teaching them to observe all things. They say, 1st. Teach or disciple. 2d. Baptize them. 3d. Teach to observe all, etc., of which the Lord's Supper is a part. Howell, 37; Judd's Review of M. Stuart, 120; Dr. Graves' *Baptist*, Sept. 18, '75.

1. Cannot people be Christ's disciples before baptized, Hence take the Supper? Matt. iv, 18-22; ix, 9, 10, "his disciples."

2. While this is right, the general rule, are those who cannot be at the moment baptized, to be denied, when even in Old Testament times, no such rigid enforcement of the letter was allowed?

3. Do you debar those—all those who fail to do all Christ commands them to do? Why make an external rite supersede the far greater matters of the law? Hence it is pure, unadulterated Pharisaism—bigotry.

4. It is remarkable that the three most illustrious lights you Baptists ever had or ever will have—Robt. Hall, John Bunyan and Spurgeon, were and are open communionists.

5. It is assumed that the Apostles promptly and at once always baptized their converts, Howell, 40, etc. This is utterly untrue. Acts x, 44-47; 1 Cor. i, 15-17. No record

in the Bible where any of the twelve Apostles ever baptized anybody?

6. It makes the Christian system far more rigid, and attaches far more value and importance to outward forms than the Jewish system did.

This has been seen in that though circumcision was commanded with this declaration, Gen. xvii. 11th, 14th verses.

“And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant—”

Yet Josh. v. 5, 6. “Now all the people that came out were circumcised but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised. For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that He would not show them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.”

Aaron did not eat, Lev. x. 16–22; Eldad and Medad did not literally obey God, Num. xi. 24–26; David ate the shew bread Matt. xii. 4; Abraham by intention alone obeyed God, offering Isaac; indeed, the whole scheme of Redemption goes on the plan of will for deed; through a substitute which constitutes repentance. The Baptist system repudiates all that in its blind intolerance. It then has its succession—the so-called chain of connected baptisms running from apostolic times until to-day, through a host of sects, among them the Massalians, a sect separated from Catholics on matters as repulsive to Baptists as Catholics in the main, and their baptism from them—Montanists, are another link, a people whose faith was excessively pernicious, holding among other heresies that a *man* was the promised Spirit. The Novationists began with Novatian whose baptism was by sprinkling, as Dr. Graves will not deny. He has quoted it during this debate. The Donatists like all these parties, were Catholics, save one sect who went off before the title was taken. All these parties had bishops, priests, etc., in the Catholic sense, and baptized infants. They run in through Manichæans, a horrid sect, who rejected *all* baptism, holding that water, man, and physical elements were created by the devil. All these details we gave you

before and need not repeat them now. They run this wild Baptist myth in through Paulicians, Paternines, Waldenses, Albigeuses, Leonists, Berengarians, Picards, Arnoldists, *Gies.* iii. 51; *Ford*, 101, Petrobussians, Henricians, Lollards, Wickliffites, Hussites, German Anabaptists, and all these parties.

We now arraign the Baptists as responsible for untold evils in the church. No wonder they have been rather the pets of Rome. But for the Anabaptists, the reformation would have swept over all Europe, carried Spain, Portugal, France, Italy, in its onward sweep, and blotted out that bane of civilization—the man of sin. We owe it to these misguided fanatics that Rome overshadows the welfare and threatens the peace of Europe to-day. On the contrary, the advance of Methodism was the signal of triumph, of glory and of good will. She found Protestantism prostrate, civilization dying, and the Baptist church a corpse. She raised up the one, revived the other, and took the dead corpse into warm and sympathetic proximity to her young and vigorous heart, and warmed it into life. Ours is a record of which a people may well be proud. We warred on no church. We assailed no denomination. We invited the co-operation of all God's people. We never sought to pull down, but to build up. At the sound of her bugle, at the call of her trumpet, an army of heroes sprang to the front, and marshaled themselves into line. Such is Methodism—organized Christianity—moral forces wielded by a muscular Christianity, not by blue ribbons and red tape insipidity.—[*Time out.*









